THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. VI. No. 36. NEW-YORK, SATURDAY, NOVEMBER 19, 1836. WHOLE NUMBER, 296.

For the Churchman.

The Parish Clerk of "Bishop's Borne."

THE individual who was clerk of this parish when the meek and matchless Richard Hooker was rector of the same, survived him many years, and lived even to the times of the great rebellion; and up to the latest moment of his life, entertained the greatest reverence and affection for the memory of Hooker. He died from grief and indignation, occasioned in the manner about to be related:—The then rector of the parish being sequestered, a "Genevan minister" was put into the living of Bishop's Borne. The first step the intruder took was to administer the sacrament in the "Genevan" manner. When the stools or seats were placed about the altar, the poor old clerk looked on in astonishment and indignation, and upon being told by the intruding minister—"to cease wondering, and to lock the church door," thus answered—"Pray take you the keys, and lock me out. I will never come more into this church; for all men will say my master Hooker was a good man, and a good scholar; and I am sure that it was not used to be thus in his days." Report says the old man went presently home and died.

Gathered from Walton's Life of Hooker.

DARK times, when sternest hearts might quail,
For hope seem'd lost, forsooth!
Yet faith there was too strong to fail
In hoary age and youth;
Kight, prelate, monarch on his throne—
Such came—yet came not such alone—
To do and die for truth;
For honest names of low degree
Were writ amid that company.

Some slowly sank in calm despair,
Some perish'd on the block,
Some stood amid rebellion's glare
Like billow-beaten rock;
Some fell where war's grim shadows lower'd,
And thick and fast the death-shots shower'd.
While broken with the shock,
Were humbler hearts, round which would cling
Rev'rence to Church, and law, and king.

Such heart had he—that lowly man—
His name unknown I ween;
For meek and mild the course he ran,
As brook in forests green:
Whose very murmurs are unheard
Save by some little woodland bird.
And in sequester'd scene,
Away from tumult, noise, and strife,
He pass'd his unpretending life.

In early youth his little feet
The sanctuary press'd,
And there in age his hours were sweet
With cherish'd memories bless'd.
He loved the Church with order due,
Altar and chancel, desk and pew,
And priest in snowy vest:
He loved the prayers of his dear mother,
Nor better knew, nor asked for other.

But men arose to changes given,
Scoffers at things divine,
And soon each holy spell was riven
That hung about that shrine.
The handiwork of other days,
Time-hallowed strains of prayer and praise
Their wonted place resign;
And quiet faith and rev'rence flee,
With decent pomp and liturgy.

When next the old man sought the fane,
He found all alter'd there;
For voices hymned a meaner strain,
And breathed a careless prayer.
And men had grown too proud to kneel
To take salvation's sign and seal:
And so, in calm despair,
He turned away, and never more
Darken'd the desecrated door.

Where could he go for solace then?
His quiet household hearth,
His loved ones of the race of men
Had passed away from earth:
Rebellion made her rude abode
The place whence all his joys had flowed,
Home of his second birth.
Back to his lonely cot he hied,
Wept for the fallen Church—and died.

Hour of a mighty empire's doom,
A monarch's overthrow,
A Church enwrapt in cheerless gloom,
And law and right laid low!
And can an individual fate
Render the scene more desolate?
Go bid the ages know,
If ye would all its wo impart,
The fate of such an honest heart.

B. D. W.

New York, Nov. 5, 1836.

THE CHURCHMAN.

From the British Critic.

Contributions to the Ecclesiastical History of the United States of America. By FRANCIS L. HAWKS, Rector of St. Thomas' Church, New York. Vol. 1. New York. 1836.

THIS modest and unpretending volume is full of interest and instruction. We cordially recommend it to the perusal of all classes; more especially of those who look on the troubles and dangers of our own Church with an eye of faith and hope, *coupled with fear*. The history of the Episcopalian communion in America is very much less known and studied in this country than it deserves. We would gladly see that communion in possession of a high and honorable place in our thoughts. It would amply repay the closest attention that could be bestowed upon the story of its vicissitudes. Its adversity, and its prosperity, are equally rich in lessons for our admonition. And,—if there be any whom nothing but *successful* exertion can awaken to sympathy,—to them it may be interesting to learn that the hour of adversity would seem to have well nigh passed away from it, and that its prosperity is now shining, more and more, unto the perfect day. Even they who look with no benignant mind upon the fortunes of episcopacy, either in this country, or in the West, may consult this volume, without the smallest danger to their equanimity. For, it is pervaded, throughout, by an admirable spirit of candor and of moderation. The writer, indeed, will always be found faithful and true-hearted to the Church of his fathers. But, even so, he is never inflamed to rancorous and vindictive emotion, by the memory of those deep injuries, which, from time to time, were heaped upon her, by the hatred of her adversaries. It seems never to be absent from his mind, that the perils of ease and success are at least as formidable as those of the most fiery course of trial: and his work actually concludes with the salutary caution, that "abused prosperity is apt to find its corrective, sooner or later, in the purifying touch of persecution."

We learn from the author that a more comprehensive work than the one now immediately before us, was originally in his contemplation. His first purpose was to collect such fragments of the history of the whole Protestant Episcopal Church in the United States as had escaped the ravages of time, and to form them into a volume, or two, of annals, properly so called,—a sort of chronological repertory of the leading events. But the loss of a valued friend, the Rev. Edward Rutledge, who was to have been his fellow-laborer, suspended this design; and compelled the author to content himself, at least for the present, with the Ecclesiastical History of a single State. Virginia was selected by him as the first field of his researches, as being the oldest State in the transatlantic Union. In the execution of this purpose, he has been induced to depart from the character of a mere annalist, and to venture upon a wider range of historical narration. The gradual accumulation of materials has, further, suggested the design of a series of volumes, upon a similar plan, one for each of the older dioceses. We have heard, with great satisfaction, that his labors, hitherto, have met with generous acceptance among his own countrymen. A large impression of the volume now before us has been rapidly absorbed by their wise and laudable curiosity: and the very first of his engagements will, now, be to prepare a new edition. It is still more gratifying to learn that the Episcopal Church of the United States has held out the most animating encouragement to the prosecution of the whole of that noble task which he has proposed to himself. It appears from the Journal of the General Convention held in 1835, (p. 100,) that the venerable Bishop White, and the Rev. Dr. Hawks, were requested to apply, in the name of the Convention, to such persons or societies in England as might be in possession of documents illustrative of the history of the American Church, and to solicit the use of such documents, or copies of them, for the benefit of that Church: and, of all such materials, Dr. Hawks has been appointed the conservator. In pursuance of this commission he has recently visited England, as the agent and trustee of the General Convention. All this is just as it should be. It shows the honorable solicitude of our Episcopalian brethren to secure a perfectly authentic compilation of materials for the history of their communion. It is almost needless to add that Dr. Hawks found the archives of Lambeth and of Fulham, and those of the Society for the Propagation of the Gospel, most liberally open to him. His researches in those depositories have been amply rewarded by a vast mass of important papers; which, together with the collections previously made by him in his own country, will furnish most interesting and valuable illustration to the annals of the Church of the United States; more especially during the last century. We do earnestly hope and trust that his joy at these results will be fulfilled by the cordial sympathy and support of his brother Episcopalians in England. In the mean time, it shall be our endeavor to animate their curiosity by a brief and rapid sketch of his history of the Church of Virginia; and to distil from his narrative some portion at least of the salutary essence which it will be found most abundantly to contain.

WITHOUT A BISHOP PIETY LANGUISHES.

ANOTHER cause of confusion and degeneracy, was the want of a resident bishop in the colony. The Bishop of London was the only Bishop of Virginia; and, of course, episcopal discipline was palsy-smitten. A commissary indeed there was in the settlement. But, for all the most important purposes of discipline, the commissary was an utterly powerless representative of the diocesan. He had no authority to degrade, or to remove, or even to suspend, a slothful or profligate minister. The most worthless incumbent might set him at defiance. The incumbent had, in fact, no bishop to fear, but that many-headed prelate, his own congregation. His doctrines might be sapless, and his life scandalously self-indulgent. But, if the people *loved to have it so*,—if they preferred a supple and vicious slave to a faithful reprover of their evil doings, the parish beadle was about as competent to redress the mischief, as the delegate of a bishop on the other side of the Atlantic.

WITH A BISHOP PIETY REVIVES.

IT was not till May, 1814, that the see was occupied by its present venerated Diocesan, the Rt. Rev. Richard Channing Moore. It is a melancholy circumstance that the journals of the Convention by whom this choice was made record the presence of only *seven* clergymen, and *seventeen* laymen! "Seven clergymen were all that could be convened to transact the most important measure that conventions are ever called on to perform; and this in a territory where once more than ten times seven regularly served at the altar. We look back further still, and find the Church, after a lapse of two hundred years, numbering about as many ministers as she possessed at the close of the first eight years of her existence."

But, cheerless and dispiriting as the circumstances were under which the solemnity was held, from this moment we may reasonably date the revival of the Church of Virginia. The new Bishop was a most devout and faithful man: and his untiring efforts to lift up the prostrate Church were effectually aided by the activity of those among his clergy who were not disabled by the weight of years. Of these there were four, whose names are more especially deserving of honorable remembrance; the Rev. Dr. Wilmer, the Rev. Mr. Norris, the Rev. Mr. Dunn, and Dr. Meade, the present Assistant Bishop of Virginia. The three first have entered into the rest of GOD. The last still survives, and prosecutes his work with all the zeal and energy of his earlier days.

REVIVALS CONTRASTED.

WE cannot prevail upon ourselves to dismiss the event of Bishop Moore's election without particular notice of a most remarkable occurrence; which would seem to show that the thoughts of GOD had, for some time past, been for good, and not for evil, toward this afflicted communion. In the latter part of 1788, Bishop Moore had accepted the rectorship of St. Andrew's, in Staten Island. This field of labor he continued to occupy for twenty-one years; and here he reared for himself a memorial such as a Christian minister may well contemplate with thankfulness. His flock increased so greatly that it was found necessary to erect a chapel on the north side of the island, which was soon filled with attentive hearers. "Indeed it may be questioned," says Dr. Hawks, "whether the labors of any one clergyman in the Episcopal Church have been more abundantly blessed than those of this prelate. With a manner the most persuasive and affectionate, mingled with great earnestness of feeling, and undoubted piety, his preaching has, by the SPIRIT's blessing, found its way to the heart of many a hearer." It was during his ministry at Staten Island that the incident took place to which we now allude, and which will be best related in the language of Dr. Hawks:—

"It was at one of his stated lectures in the church, that, after the usual services had concluded, and the benediction been pronounced, he sat down in his pulpit, waiting for the people to retire. To his great surprise, he soon observed that not an individual present seemed disposed to leave the church; and, after the interval of a few minutes, during which a perfect silence was maintained, one of the members of the congregation arose, and respectfully requested him to address those present a second time. After singing a hymn, the Bishop delivered to them a second discourse, and once more dismissed the people with the blessing. But the same state of feeling which had before kept them in their seats still existed, and once more did they solicit the preacher to address them; accordingly, he delivered to them a third sermon; and, at its close, exhausted by the labor in which he had been engaged, he informed them of the impossibility of continuing the services on his part, once more blessed them, and affectionately entreated them to retire to their homes."—pp. 249, 250.

Now, here let it be carefully recollected, that the incident in question had been preceded by nothing like a process of artificial preparation. No inflammatory religious drugs, no spiritual *sinabisms*, had been employed by him, to rouse the languid circulation of devotional feeling. "Prayer, public and private,—the stated worship of the Church,—her comfortable sacraments,—and the faithful preaching of the Gospel, were all the machinery of which he knew the lawfulness, or the use. He had been perseveringly engaged in the use of these for a length of time, until, *at an hour when nothing unusual had occurred to produce any solemn effect*, the minds of the people seemed to be simultaneously awakened to the infinite value of divine things. Here, then, we may surely remark, was something very like a religious *revival;* but without any of that turbulent 'pomp and circumstance,' which so often mark the unnatural eruptions of *theopathy*, generally known by that name. We hear nothing of the midnight assemblage, the '*anxious benches*,' the loud and passionate appeal, the frantic paroxysm, the breaking up of the great abyss of animal emotion, the calling of one deep unto another. On the contrary, without the smallest attempt to *get up a scene*, without the faintest expectation of a crisis,—nay, to the utter astonishment of the preacher himself—the hearts of the congregation suddenly burn within them; but still with a flame so pure and gentle that it produces only an unusual thirst for the waters of life, and a respectful solicitation that the supply may be continued. We, therefore, can scarcely wonder at the opinion afterward expressed by the Bishop, that "although we have the promise of Heaven to be always present with us, yet there may be peculiar seasons in which the Almighty displays his power in a manner so overwhelming, as to command the attention of his rational creatures; to dispel that coldness which makes them indifferent to the calls of duty; to compel the offenders into contrition; and to oblige them to sue for forgiveness at the throne of grace."

And here let us pause for a moment to contemplate the striking contrast between that reverential caution which always presides over a well-regulated, though ardent mind, like that of Bishop Moore, and 'the sound and fury' which too often mark the operation of revivalism, when conducted upon the principle of *high pressure*. The following account of certain revival sayings and doings is taken from a volume recently published by Doctors Cox and Hoby; who went over as delegates from the Baptists in this country to their brethren in America. The whole exhibition is painfully instructive: and, of all the phenomena which it displays, there is none, perhaps, more worthy of observation than the exhaustion and collapse which usually follow the spiritual debauch.

"At the time of my arrival in Montpelier, there was a considerable excitement, in consequence of the visit of a celebrated revivalist, one who drove religion forward with a reckless fury. He was to address young people the same evening: and he pursued his systematic course of *moral mechanism* for several days. This term appears to me accurately to express the facts. I afterward came into another scene of his operations, the effect of which had been, when the fermenting elements had subsided, to leave, in more than one religious community, a residuum of spiritual coldness, bordering on a disinclination to all religion, and productive, for a time, of total inaction. From delicacy, I conceal his name while recording a specimen of his proceedings. After repeated prayers and appeals, by which he almost compelled multitudes to repair to the anxious seats, he asked again and again if they loved GOD. They were silent. 'Will you not say that you love GOD? Only say you love, or wish to love GOD.' Some confessed; and their names or their numbers were written down in a memorandum book, to be reported as so many converts. It was enough to give an affirmative to the question. But many were not readily, and without continual importunity and management, induced to the admission. He would continue, 'Do you not love GOD? Will you not say you love GOD?' Then, taking out his watch, 'There now; I give you a quarter of an hour. If not brought, in fifteen minutes, to love GOD, there will be no hope of you. You will be lost—you will be damned!' A pause, and no response. 'Ten minutes have elapsed; five minutes only left for salvation! If you do not love GOD in five minutes, you are lost for ever!' The terrified candidates confess—the record is made—a hundred converts are reported!"—*The Baptists in America; by Drs. Cox and Hoby.* 1836. p. 180.

INTEREST FELT ABROAD IN DR. HAWKS' LABORS.

WE look forward with impatience to the future labors of Dr. Hawks; which will doubtless supply us with the amplest information respecting the condition of the American Church. We shall be more especially anxious for the volume which, we believe, he has in preparation, presenting a view of her present constitution—a matter on which we fear that our countrymen are, generally, in a state of not very creditable ignorance. It cannot be otherwise than deeply interesting to us, to learn the exact position in which the General Convention stands toward the Convention of each particular State—a position, we apprehend, in many respects analogous to that which is occupied by the civil government of the Union, in relation to the State legislatures. Another most momentous particular is, the process by which Protestant bishops are elected in America. With regard to this, the following, if we are not mistaken, is, commonly, the outline of the proceeding. The vestry of each parish is chosen by the congregation; and lay delegates are elected by the vestry. On the day of election, the nomination of a fit person for the Episcopate is made by the clergy. The choice is then announced by the clergy to the lay delegates, for their confirmation or rejection, the delegates of each congregation having *one* vote. In case of rejection, the clergy proceed to a fresh vote among themselves; and so on, until both clergy and laity are agreed. We have here, in full action,—and, hitherto, in safe and beneficial action,—the ancient principle which gave to the laity their share in the election of a bishop. The system has been found to have an orderly and harmonious operation. It very rarely happens that the choice of the clergy is negatived by the representatives of the laity. Indeed, in all the concerns of the Church which are purely of a spiritual nature, the laymen are generally disposed to acquiesce respectfully in the decisions of their ministers. But here, again, we await the more complete intelligence which will be derived from the promised publications of Dr. Hawks.

EPISCOPACY A NEEDFUL PROVISION—ITS PERPETUITY.

WE cannot conclude without adverting for a moment to certain reflections which have been drawn from the historian, in the course of his narrative, on the firm tenacity of life which has often been displayed by the Episcopalian system.

"Among the reasons," he observes, "which an intelligent Episcopalian renders for his attachment to the Church, he will not forget to mention the fact, that there seems to be in the system of episcopacy what has been well termed 'a conservative principle,' which secures the existence of the Church under circumstances the most calamitous; so that of all religious denominations, there is, perhaps, not one which requires the aid of a legal establishment less than does a church episcopally constituted. No American Christian, it is presumed, desires here a union of Church and State; and, of all American Christians, the Episcopalian probably has least need to desire it. The lessons of the past on this subject are strikingly impressive. The histories of the suffering churches of the Christians of St. Thomas in India, of the Waldenses, of the Scotch Episcopalians, together with that of the Protestant Episcopal Church in America, all seem to attest the fact, that for the preservation of purity of doctrine and primitive discipline, in Episcopal churches, no union with the civil power is necessary. The first three were tried in the fiery furnace of persecution, and, unsustained by any human aid, after years of suffering, came forth the same in doctrine and in discipline that they were when first called to exercise the virtue of patient endurance; while the last, though for a time prostrated in the dust, and clinging to existence by almost a single tie, has risen from her depression without the aid of a legal establishment; and holding on the even tenor of her way, is now exhibiting in her youthful strength, the same faith, embodied in the same form of sound words, and united to the same system of polity which formed her distinguishing features in the day of prosperity, before she was shrouded in the darkness of that cloud which for a time almost hid her from view. Surely, in the retrospect of facts like these, an Episcopalian may be pardoned, should he deem it something more than a fond fancy, that the Church of his affections does possess within herself a principle of preservation, and that 'the foundations of Episcopacy stand sure in the storm, not less than in the sunshine.'"—pp. 144. 145.

Dr. Hawks is doubtless aware that the preservation of the Episcopal succession among the Waldenses is considered, by many, as a somewhat questionable matter. With this one exception, his remarks will be unanimously echoed by every faithful son of the Anglican Church. In fact, the tendencies of all religious bodies toward this frame of government, are constantly bearing an indirect, but most emphatic testimony to the fact, that it contains, in its own nature, such powers of cohesion,—such elements of solidity and strength,—as never can belong to any other ecclesiastical constitution. It has been judiciously observed by the author of "Spiritual Despotism," that the Episcopal principle is perpetually striving to develope itself, even in those communions which most bitterly abhor the name.* A remarkable instance of this is preserved by Dr. Hawks. In Semple's "History of the Baptists of Virginia," (pp. 58, 59,) he met with a remarkable attestation, furnished by the Baptists themselves, to the *expediency* of that form of government. It was needful, indeed, that their notions of *expediency* should be supported by the authority of Scripture; and accordingly, though *bishops* were held by them to be clearly unscriptural, they yet determined, at an association of the churches, held in 1774, that *apostles* were officers which still belonged to the Church of CHRIST; and for this they relied on Eph. iv. 11–13. Upon the strength of this persuasion, they actually proceeded to the choice of —*an apostle!* And the individual was set apart for his apostolic office, by imposition of the hands of every ordained minister. His work was, to pervade the churches; to do, or, at least, to see to, the work of ordination; to set in order the things that were wanting; and to make report to the next association. Soon after this, two other *apostles* were appointed. But now, mark the result. The *apostles* went forth upon their *visitation;* and wretched was the report which they brought back with them to those from whom they received their *ordination!* Their function was set at nought, as having nothing apostolic in it. It was treated every where as a mere upstart contrivance, utterly destitute of divine authority, or sanctity. "It was," says Semple, "only the old plan of bishops under a new name. And either the spirit of free government ran too high among the churches to *submit;* or the thing, not being from GOD, soon fell." From all which we may safely gather two conclusions; first, that the necessity of Episcopal supervision was felt (as it always must be felt) by these sectarians; but, secondly, that episcopacy itself can never be expected to prosper in the work whereto it is sent, if it be treated *merely* as a matter of human expediency,—as a thing that may be taken up and laid down at the bidding of convenience or caprice,—as a form which may be altered or modified, or mutilated, or mimicked, just as circumstances may appear to dictate; and this without regard to the will of the invisible Head of the Church, as disclosed in Scripture, and interpreted by the universal practice of the primitive communion.

The principle of an episcopal succession continued unbroken from apostolic times, effectually shuts out that irreverent imputation which degrades episcopacy to a mere human appointment, dictated chiefly by the exigencies of the moment. Of its expediency, indeed, we should apprehend few reasonable men can entertain a doubt. And, for any thing that we can tell, this very expediency may have been present to the Supreme Intelligence, as one among the reasons for its appointment. But with His reasons for the ordinance, we have but little concern. We repeat, that slender hope can be entertained from any form of church government which is not adopted, and applied, in a spirit of obedience to his sovereign will.

That the Episcopal form has, within itself, a principle of imperishable vitality,—and this, independently of all state-alliance,—is our steadfast belief. And this belief is mightily confirmed by the prosperous and effective condition of the American Church, subsequently to its severance from the state. It may be true that, in any country, the state incurs a fearful responsibility, in presuming to repudiate the Church. But it is glorious and consolatory to reflect, that the Church—if we may so express it—"bears a charmed life," which never can be quenched by the neglect, or the unfaithfulness of the State.

PROTESTANT EPISCOPAL CHURCH IN RELATION TO ROMANISM.

WE are, moreover, satisfied that the American Episcopal Church presents the only firm embankment against that vast influx of Romanism, which, as we are informed, is perpetually rushing into the Union, together with the tide of immigration. We have heard it said that a similar persuasion is entertained by some of the best and most intelligent men of other denominations, in the United States. They have been magnanimous enough so far to forget their own peculiarities, that they are looking with the deepest interest to the Church, as containing within herself very much of the life and virtue of the Protestant cause. They rejoice in every accession to her strength, because they believe that, in the approaching strife, she will be found completely armed for the conflict, and ready to step forward into every post of toil and danger. Would to GOD that they might join her ranks; and that, under her banner, they might fight the Protestant battle against the compact forces of the Papacy! Whether they do this or not, the Church well knows the part which she has to perform; and it would be grossly injurious to doubt that she has skill and courage for the most perilous emergency. Under the circumstances in which she now is placed, we trust that the faithful admonitions of her historian will hardly be needed to guard her against the temptations of *pride and fulness of bread. Abundance of idleness*, we are satisfied, will never be her bane.

From a Sermon by the Rev. Nicholas Cobbs.

CAUSE AND CORRECTIVE OF SUPERSTITION.

IN looking over the state of society in our southern country, it has often been a subject of melancholy inquiry, why, in comparison with the other sex, there should be so few *men* who are professedly the followers of the Saviour? We have long thought that in many cases this has been owing, not to any deliberate rejection of the claims of the Gospel, but to a feeling of false shame—to associating with religion the ideas of weakness, superstition, pusillanimity; to a latent and disguised feeling in the proud and carnal heart, whereby men are induced to think that in becoming Christians they must lower and degrade themselves; that they must come down from that high mental elevation, and give up that self-sustained and independent bearing which are so much admired and praised in the world. Men of reading and education are particularly exposed to the danger of being puffed up with a kind of mental conceit—intellectual self-sufficiency—with a pharisaical pride of intellect—and thereby prompted to look down with pity, if not contempt, on the claims of the Gospel. Such men being dazz'ed by the glare of science and philosophy, and overrating the capabilities of reason and learning, are in great danger of thinking it manly and independent—a mark of literary attainment—an evidence of philosophical emancipation—to discard and to ridicule the Gospel of CHRIST. This is peculiarly one of the besetting sins of *literary young men*. A lurid and malignant poison is thus unguardedly imbibed, which, diffusing and strengthening itself, affects and pollutes the whole character—debases the mind—corrupts the principles—depraves the affections—cankers the heart—and ruins and kills the soul. But, my friends, in addition to the pride and vanity of mind to which all men are exposed, we think there are some peculiar causes why, in the southern States, men are powerfully and dangerously under the influence of the feeling of false shame. It is well known, that during the time of the Revolution, and for a considerable period afterward, our southern country was in a most deplorable state as regarded its religious advantages. The Establishment was broken down; its ministers had either fled or had generally ceased to preach; the different sects which have since arisen and benefited the country, were just beginning to gain ground and to exert an influence; and the whole aspect of things was most gloomy and wretched. Now, we are sure we intend no disrespect to any denomination whatever, and we trust no offence will be taken by any one, (for who should be more sparing in his censures of others than the minister of the Protestant Episcopal Church?) when we say, that for a long period after the Revolution, the character of the preaching that too generally prevailed, so far from commanding the respect, only served to excite the disgust of the sober, the reflecting, and the intelligent part of the people. There was so much cant and whine—such unnatural and affected manner, and voice, and sound, and song, and look, and action; there was so much ridiculous pretension to spiritual illuminations, and to superhuman perfections and enjoyments; there was so much of the transports and rhapsodies of enthusiasm and fanaticism, that religion was actually *caricatured*. Instead of appearing as something calm, sober, rational, and practical—calculated to make men good, and wise, and happy, religion seemed something unnatural, mystical, superstitious, ludicrous, contemptible. In order to be a Christian, as religion was then too often exhibited, a man had to relinquish his reason and judgment—to lower and degrade himself in the eyes of his own understanding—to give himself up to the impulses of feeling, and fancy, and imagination—and in moments of high excitement, to do and to say many things which in his calmer hours he could not but be ashamed of and despise. In this way there has been, in the minds of the people, a gradual and a general association of idea between religion and something that is weak, superstitious, ludicrous. This association of ideas has come down to us in the present day, and we believe the force of it is felt by every man in Virginia. *Southern Churchman.*

---

* For proof, varied and abundant proof, of this position, drawn from the present state of the dissenting churches in this country, see Mr. Calvin Colton's "Reasons for Episcopacy."

From the British Magazine.

EFFECT OF LIBERAL PRINCIPLES PREDICTED.

MY DEAR SIR,—The clergy of the present day are not the only ones who have foreseen the effects which liberal principles would produce. I have just, by chance, hit upon what might almost be called a prophecy of the excellent Bishop Lancelot Andrews. I found it in Chalmers' "Biographical Dictionary;" but not perhaps where any one of your readers would look for it. It is under the article, "Matthew Wren." This man may be heard of in the chapel of both Peterhouse and Pembroke, Cambridge; his introduction to Andrews may be found in Wilson's "Merchant Tailors' School," p. 142, and in the "British Critic," vol. v. (1816) p. 390. He became chaplain to Andrews, and in the same capacity attended "Baby Charles," as his father, if I err not, used to call him, in his unhappy matrimonial voyage to Spain. Chalmers says, p. 314—"After his return to England, he was consulted by the Bishops Andrews, Neile, and Laud, as to what might be the prince's sentiments toward the Church of England, according to any observations he had been able to make. His answer was, 'I know my master's learning is not equal to his father's, yet I know his judgment is very right; and as for his affections in the particular you point at—the support of the doctrine and discipline of the Church—I have more confidence of him than of his father, in whom you have seen better than I so much inconstancy in some particular cases.'" Neile and Laud examined him as to his grounds for this opinion, which he gave them at large, and, after an hour's discussion of the subject, Andrews, who had hitherto been silent, said, "Well, Doctor, GOD send you may be a true prophet, concerning your master's inclination, which we are glad to hear from you. I am sure I shall be a true prophet. I shall be in my grave, and so shall you, my Lord of Durham (Neile), but my Lord of St. David's (Laud), and you, Doctor, will live to see the day that your master will be put to it, upon his head and his crown, without he will forsake the support of the Church."

Every body knows that Laud took precedence of Charles in being "put to it upon his head." The Bishop of Ely (as our "Doctor" had then become) had eighteen years in the tower for reflecting upon Andrews' discerning the signs of the times; if he had not employed every minute of them in a way which so much exceeds all that, in my wildest presumption, I have ever thought it possible for me to do, that I have always been inclined to doubt the fact, did not the writings which he contrived to have constantly conveyed to a place of safety (in a manner by *stealth*, Walker, p. 21,) still exist—several of them in print and reprint, to show me that a human being may employ any length of time to the honor of GOD, and the benefit of his creatures, under the most adverse circumstances that can be conceived. Second only to this is my wonder at seeing him, with a mind as unbroken as that of another prisoner—the Prometheus of Æschylus—reject the counsel given him by his *nephew*, Christopher Wren, almost in the words that the tragedian puts into the mouth of Prometheus—"Adulate the liberal that is at present in power," and this, not as the sarcasm goes in the poet—"Make it your constant practice." This unconquerable man waited till the Protector's death occasioned bigotry and illiberal principles again to stalk abroad, rather than do one single act of homage to him.

Yours,
FRANCIS HUYSHE.

SACRIFICE.—The Ashantees on some occasions sacrifice a sheep and a goat, and *the blood is poured over the door posts*. It is scarcely possible but that this rite must be connected with some obscure tradition of the Jewish passover.

COMMUNICATIONS.

For the Churchman.

BISHOP ONDERDONK'S ADDRESS AT THE CLOSE OF THE CONVENTION.*

BRETHREN,—Suffer me to ask, before we part, a few moments of your attention.

I cannot refrain from expressing my grateful sensibility to the kindness of the Convention in the liberal appropriation which it has made of the means at its disposal, for my temporal support and comfort. Most cheerfully do I accept of the provision thus made for me; and trust that I am not mistaken in the delightful confidence that it is but another among the proofs with which I am daily blessed, of the kindness and affection of my beloved Diocese. GOD grant that it may have its proper effect on my entire devotion to its spiritual and eternal good!

I would also add to the similar sentiment which you have expressed, my own grateful sense of that direction of their characteristic munificence, and regard for the best interests of the Church and the community, which the corporation of Trinity Church, in this city, have given, by their resolution to raise the episcopal fund to the amount required by the Convention before its avails are to be used. It constitutes another of the strong claims of that body upon the respect, confidence, and affection of the whole Diocese.

The retaining of $10,000 of the episcopal fund for accumulation, I beg leave to add, meets with my entire approbation. It is in wise foresight of the necessity which must ere long come, of more ample provision for episcopal duty in this State, and also of provision, as GOD in his providence may require it, for an infirm and disabled diocesan.

During the past year, I have travelled about 4000 miles, and visited almost every county in our State. It would be wrong for me to say that I have witnessed any very marked favorable change in the spiritual state of the Diocese; but I can say—and I say it with great gratitude—that there is apparent a gradual improvement, an increase, both in numbers and piety, of the strength of our Diocese. *Christian consistency*, in both doctrine and practice, is, I think, becoming more and more apparent among our members.†

On the whole, our branch of GOD's holy Church has great cause for thankfulness and encouragement. And for the instrumentality in producing this state of things which GOD may have allowed you, beloved brethren of the clergy and laity, in your respective spheres of usefulness and responsibility, let us unite in praising his holy name. And that we may reasonably hope for a continuance of this great mercy, suffer a word of affectionate exhortation; and pray for me that I may not forget my own near personal interest in it.

Never suffer your minds, brethren, to be drawn off from the important consideration that the objects of our coming together in Convention are spiritual and holy. It is for the good of GOD's household, in the various departments in which we may be instrumental to that good, that we here meet for deliberation and action. The practical bearing of this consideration on the motives which should actuate us, the manner in which our business should be transacted, and the great heed we should give to whatever may afford us right guidance in the principles and precepts of Scripture, and the venerable sanction and authority of the Church, I will not now urge.

My brethren of the clergy, return to your several spheres of usefulness, from a meeting which, if I have heard aright, has been one of much comfort and satisfaction to you, resolved, by GOD's grace, to forward his glorious work of sanctifying and saving the world, by labors still more abundant; by giving yourselves, soul, body, and spirit, with all their powers and affections, to the *one thing* to which you were set apart in ordination; by drawing all your cares and studies this way, setting aside the study of the world and of the flesh; and by never ceasing your labor, your care, and diligence, until you have done all that in you lies, according to your bounden duty, in accomplishing the great ends for which GOD received you into his holy ministry.

Brethren of the laity, return to your respective parishes as they that have been engaged in GOD's work. Let it be seen, not in parade, ostentation, and grimace, but in the meekness, humility, and pureness, of true piety of heart and life, that your love for the Church in whose concerns you have come together, is honest and sincere; and governed and controlled by a due practical appreciation of its character as the Church of the living GOD, the body of CHRIST, and the divinely-constituted mean of all that spiritual and eternal good which CHRIST, by his merits and death, purchased for his people.

And may GOD, beloved brethren, clerical and lay, be with you all! May his choicest blessings rest upon your persons, your families, and your parishes—his blessings spiritual and temporal—his blessings in this world and in the world to come!

For the Churchman.

ANTE-COMMUNION SERVICE AT THE ALTAR.

REV. SIR.—In a very interesting and excellent article on this subject, in the pages of the Protestant Episcopalian for October, its correspondent, "An orthodox Churchman," has proved, by a cloud of witnesses, to which it would be a work of supererogation to add any more, that there is at least a fitness and propriety in the English practice of reading the ante-communion service at the altar. The rubric, which in the American Church permits the present general practice of reading that service in the desk, is, notwithstanding the exception of the Editor of the Protestant Episcopalian at the term, an interpolation, as the "Orthodox Churchman" hath called it. For, an interpolation, by the first dictionary I open, is something foisted into the original matter; and in the original matter, or English rubric, there is no such permission. The position of the altar, but not the position of the clergyman, during the ante-communion service, is in that rubric allowed to be where morning and evening prayers are appointed to be said.

Those parts of the Book of Common Prayer which relate to the eucharist were framed on the doctrine of its being not only a material and commemorative sacrifice, but also propitiatory, by virtue of its principal, the grand sacrifice on the cross.* And hence, the propriety, to say no more, was recognised, of rehearsing the ante-communion service, or, in other words, the decalogue, where an oblation was to be offered up for the pardon of the infraction of that decalogue, as of the whole moral law.†

But without further reverting to the general principles which ought to operate in the case, is there any thing in the rubrics of the American Church which gives a preponderance in favor of the altar over the desk, as the proper place for reading the ante-communion service?

1. "The minister," says the first rubric in point, "standing at the right side of the table, or where morning and evening prayers are appointed to be said." Unquestionably there is here a latitude in choosing his position allowed the minister.

But it is to be inferred, that where a law points out two modes of procedure, the mode first mentioned has rather the preference in the eye of the law.

Now, standing by the side of the table is first mentioned in the case before us by the law:

Therefore the side of the table was preferred in the eye of the law.

2. "Then shall the minister," says the second rubric in point, "*turning* to the people, rehearse the ten commandments." This rubric supposes the face of the clergyman to be in such a position, with regard to the congregation, as admits and requires his *turning*. This is not the case if he be in the desk. If he be in the desk at the time, facing the congregation, the rubric is to him a nullity. It is wholly inapplicable. It cannot be observed.

But it is to be inferred, that where a rubric conflicts with one allowed mode of proceeding, and not with another, that mode is to be always followed with which the rubric does not conflict.

Now the rubric which directs the commandments to be read by the minister *turning* to the people, conflicts with the permission for performing the ante-communion service in the desk, where there can be no occasion for turning; and does not conflict with the permission for performing that service at the altar.

Therefore the ante-communion service is always to be performed at the altar.

3. The last rubric in point, directs the minister after sermon to *return* to the altar, and of course supposes that he has been there before—a strong argument, on which, however, it is the less necessary to insist, because, beside being subject to my second course of reasoning, it has already been sufficiently pressed home by the correspondent of the Protestant Episcopalian, an orthodox Churchman.

Something, I know, is to be attributed to the strength of early impressions, and much, I presume, to the appropriate, practised, and powerful elocution of the clergyman, who in my parish Church of St. Peter's, Philadelphia, was wont to perform the ante-communion service at the altar. But I also know that the performance of that service in the desk has never since produced the same effect on my mind, and a conformity to the general practice has been for some years against the inclination, I had almost said a sense of duty on the part of

Yours truly,
BREVIS.

THE CHURCHMAN.

SATURDAY, NOVEMBER 19, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

TO CORRESPONDENTS.—A short communication was received a few weeks since, under the signature of "Charity," complaining of the admission of an article, signed "Pro Ecclesia," from the Gambier Observer, as misrepresenting the ground taken by the opponent of "Pro Ecclesia," and asking, as an act of "Justice" at our hands, the publication of the article which "Pro Ecclesia" combated. We have since searched without success for that number of the Gambier Observer; but if we had found, we should not have felt bound to publish it. We inserted "Pro Ecclesia" for its own value, apart from its controversial character; and without having read the article to which it was a reply, or knowing the precise point on which the parties were at issue. We confess we cannot see the injustice of such a course; if there were any, we regret it.

"A Churchman" sends us an article, which, in case of publication, is to be considered the first of a series, on the book which we have lately reviewed, "Protestant Jesuitism;" the principles of which appear to "A Churchman" peculiarly destitute of "comprehensiveness and precision," and the style "loose, frothy, and often in the worst manner of sophomores." We feel perfectly justified in declining the publication of "A Churchman," if it were only for the reason, that the writer, at the outset, proves his incapacity, from some cause or other, to conduct the argument with becoming temper, and to rest it on its own proper grounds. Thus, "A Churchman" tells us that the author of the book is "reckless of truth," that he is willing to "pander to the fashionable vices of the day;" and he adds, that "if it shall appear that such a work has proceeded from one who calls himself a Christian minister; from one, too, who has special reasons for diffidence and moderation in administering rebuke on such subjects, and at such a time," &c. Now the author of the work has not avowed his name, and, from the best information which we can obtain, *will not avow it:* and conjecture may in this, as in other matters, find itself wide of the mark. The public thus have the best opportunity for trying and deciding the question *on its own merits*, and without the bias of personal partialities or prejudices. "A Churchman," however, fixes on an individual whom he *supposes* to be the author, and then impeaches his character and motives, by accusing him of falsehood, and of a willingness to pander to vice! Thus the very first demonstration of "A Churchman" shows his determination to divert the argument from its proper grounds, and make his articles the vehicle of personal invective and abuse.

DUTY AND EXPEDIENCY IN APPLICATION TO THE PRESENT TIMES.—Every man ought to settle in his mind, and show forth in his speech and actions, which of these two principles is to be his governing motive of conduct: whether he is to be actuated by a sense of duty, or a regard to expediency; whether he is to consider, in every emergency, What *ought* I to do? or what is best for me to do? It is true, both in philosophy and fact, that the two principles, in their ultimate results, are the same; that what is our duty will be found, in the long run, expedient, and that what is on the whole expedient is our duty. It is equally true, however, that the two principles, when considered as motives of conduct, and in their reflex influence on character, are essentially and diametrically opposite. The man who acts from a sense of duty entrenches himself in fixed principles which he applies to every measure that comes up; and he is therefore more likely to be uniform in the general tenor of life, and prompt and decided in its critical emergencies: he may form erroneous perceptions of duty, and thus be betrayed into wrong conduct: but even then—and this is the worst aspect of his case—there is an uprightness, a sterling integrity, apparent in his character, which never fail to command the respect even of those who think him mistaken in his course. But the man who is for ever asking himself, What had I best do? Which course is it most expedient to pursue? is like the mariner at sea, without a chart or compass, who is obliged to trust to the most uncertain and fallacious indications, with a very doubtful prospect of arriving in port: such a character is, for the most part, unstable, apt to shift his course, and in the event of any new exigency, generally at fault: and, even where the train of events that surround him is such as to induce him in great matters to shape his course for a long time in the same direction, still he cannot have that conscious elevation, firmness, and dignity of purpose, which are inspired by a resolute adherence to duty: while in the smaller matters of life, the perpetually recurring question of What is expedient? What is best? necessarily tends to debase the character, and to beget a pusillanimous, shiftful, and jesuitical spirit.

It is a remarkable, though by no means an inexplicable fact, that at a time when, in the philosophy of morals, the expediency or utilitarian system is, for the most part, banished from the schools, it should yet, in the practice of morals, retain an undiminished sway in common life: at a time when our colleges and pulpits are echoing the doctrines of Butler, and asserting the power and supremacy of CONSCIENCE, still the mass, not only of uncultivated and irreligious, but also of cultivated and pious minds, should yet, by a sort of mechanical habit, be perpetually bowing the knee to Epicurus and Paley, and shaping their conduct as if morality were a process of arithmetic, and conscience a cypher. Various causes have combined to produce this result. In the first place, it should be remembered that the expediency system forces itself, of necessity, on man, considered as destitute of revelation. In our natural state, that is, as we should exist without the Bible, we have no law, no rule, or standard of conduct on which we can rely for the safe government of life: we are, therefore, obliged to calculate for our own good, as well as we can; and the consequence of such a state is, that the sense of duty sinks to its *minimum*, and a regard for expediency rises to its *maximum* in their respective operation as motives of conduct. Hence there is a tendency growing out of our natural state, to be governed by expediency rather than duty; and we may say of this tendency in a community, as is technically said of sin in the individual, that "it will always exist; yea, even in the regenerate;" if it does nothing more, it will create a bias in favor of utilitarian theories which have been outwardly baptized into the Christian name, and thus be a perpetual make-weight against all sounder theories of morals. This remark applies to men in all countries; but there are several causes which have contributed, we fear, to give this tendency of nature a peculiar strength and ascendency over the minds of our own countrymen. We shall mention but two. In the first place, we are, from our position, an enterprising and a commercial people: we have unexplored and almost boundless territories in the West, and we have an extensive seaboard, that enables us to push our trade into every part of the earth: we are surrounded with infinite resources, which act as perpetual stimulants to the spirit of trade and enterprise, and serve to keep the mass of minds in our community in a state of business-like activity and tension. Here is manifestly a danger growing out of our circumstances, against which it requires almost superhuman vigilance to guard. It is not strange, therefore, but rather a necessity of our condition, that the spirit of trade and enterprise should have found its way in a more than usual degree into our morals and religion, and inclined us to judge of actions more in reference to their immediate utility than to their abstract rectitude.

The other cause has been the accidental, but most extensive influence of the Puritanical theology: we call it accidental, because Puritanism in England was a mere circumstance, growing out of an almost anomalous state of society, and its party no more than a fragment—not to say an unsound and amputated member—of the social body; and we call it extensive, for though at first but a little leaven, it has fermented so long as to leaven the whole lump. The Puritans had some traits of character that entitle their memory to respect; they were hardy, independent, and resolute; but they wanted many of the elements of generous and lofty character: they severed themselves too much from human sympathies; and, instead of seeking to avail themselves of the sentiments of nature, and enlist them on the side of religion, they denuded Christianity of all that was venerable and beautiful in her institutions, and heeding no other prescriptions than their own narrow estimate of the *cui bono*, created for themselves and their posterity an *utilitarian* religion. And the same spirit which stripped Christian worship of its modest and primitive attire, found its way, in process of time, into their systems of theology, and sullied the beauty of Christian doctrine: thus, the most orthodox of the Puritan descendants have degraded the sacraments to the level of conventional signs, and learned to prize the atonement—we use the substance of an expression in Dr. Dwight's lectures—as the cheapest method of purchasing human felicity. Is it strange, that in character formed under such auspices, the natural bias toward expediency, as the motive of moral conduct, should be strengthened?

DEPRECIATION OF TRUTH.

IN reading Cooper's 'Sketches of Switzerland,' which have just been published, I have found some facts in relation to temperance, or rather intemperance, in France, which are of great interest in connexion with the wine question. It would seem from Mr. Cooper's statements that our information has been very defective.

"I came to Europe," says our distinguished countryman, "under the impression that there was more drunkenness among us than in any other country, England, perhaps, excepted. A residence of six months in Paris changed my views entirely. You will judge of my surprise when first I saw a platoon of the royal guard, literally a whole platoon, so far as number and the order of their promenade was concerned, staggering drunk, within plain view of their master's palace. From this time I became more observant, and not a day passed that I did not see men, and even women, in the same situation, in the open streets Usually when the fact was mentioned to Americans, they expressed surprise, declaring that they had never seen such a thing! They were too much amused with other sights to regard this; and then they had come abroad with different notions, and it is easier to float in the current of popular opinion, than to stem it. In two or three instances, I have taken the unbelievers with me into the streets, where I have never failed to convince them of their mistake in the course of an hour. These experiments too, were usually made in the better quarter of the town, or near our own residence, where one is much less apt to meet with drunkenness than in the other quarters. On one occasion, a party of four of us went out with this object, and we passed thirteen drunken men in the course of one hour. Many of them were so far gone as to be totally unable to walk. I once saw, on the occasion of a festival, three men literally wallowing in the gutter before my window, a degree of beastly degradation I never witnessed in any other country.

"The usual reply of a Frenchman, when the subject has been introduced was, that the army of occupation introduced the habit into the capital. But I have spoken of M——, a man whose candor is only equalled by his information. He laughed at this account of the matter, and said, 'that he had known France near sixty years: it is his native country; and he cannot see any difference in this particular in his time.' It is probable that during the wars of Napoleon, when there was so great a demand for men of the lower classes, it was less usual to encounter this vice in the open streets than now, for want of subjects; but by all that I can learn, there never was a time when drunkards did not abound in France. I do assure you that in the course of passing between Paris and London, I have been more struck by drunkenness in the streets of the former than in those of the latter Not long since a whole guard got drunk in the Faubourg St. Germaine, and actually arrested people in the streets, and confined them in the guard-house. The invalids are notorious for staggering back to their quarters, and I presume I have seen a thousand of these worthies, first and last, as happy as if they had all their eyes, and arms, and legs about them. The official reports show ten thousand cases of *females* arrested for drunkenness, in Paris, during the last year."

The above extract, from Cooper's "Sketches of Switzerland," (published in the New York Evangelist) shows how little reliance can be placed on the representations of the agents of an association who, like party men banded together for party purposes, throw the coloring of their own prejudices over every statement, and suffer themselves to be led on, step by step, till they are betrayed into the grossest exaggerations. When the war was waged against *ardent spirits*, France was held up as a model of temperance; the long observation and careful inquiries of Mr. Cooper, however, have furnished a different result, and led him to say, "*I am quite certain that drunkenness is not prevented by the fact, that wine is within the reach of the mass.*" What good then is effected simply by the proscription of ardent spirits? The abolition of its use merely leads to an increased consumption of wine, beer, and opium. As Dr. Beecher remarked, in one of his speeches at Saratoga, "It is said that the drinking of wine is rapidly increasing; the tide is setting in upon us: it is now young flood, and will soon be high water." This has been the consequence of abolishing ardent spirits. Hence the alternative is either to go back, and take the old common-sense ground, which places the sin not in the *use*, but in the *immoderate* use, or abuse of intoxicating liquors; or else to go forward, and push the proscription of beer and cider, every thing that has power to inebriate, until you have exterminated all the vineyards and orchards in the country. The Ultraists of the Temperance Society have seen this necessity, and boldly adopted the latter alternative, and thus proved themselves the only consistent men in the Society's ranks. But the public mind will never endure this outrage on common sense, and the consequence therefore, must be the adoption of the other alternative, to wit, the belief that there is nothing more wrong in using one kind of intoxicating drink than another, and that the wrong in every case consists not in the *use*, but in the *abuse* or *immoderate* use. But what! it will be said, has the Society done no good by abolishing the use of ardent spirits? Let the stanchest members of the Society give the answer: they tell us that as the consumption of brandy has diminished, that of wine, cider, beer, &c., has increased; and we have their own arguments and statistics, coupled with Mr. Cooper's opinion, that drunkenness is not prevented by the fact that wine, to the exclusion of spirits, is within reach of the mass. What! we again hear an ardent reformer exclaim, do you say that there is no harm in the use of ardent spirits, and do you not see that by uttering such an opinion you encourage intemperance? Alas, we fear this remark is but too correct! But why is it so? Because the indiscreet, and in some cases shameless exaggerations of our would-be reformers have *depreciated truth: have put it below par: so that if a man now utters the simple truth, the effect of it on the minds of the people is equivalent to the utterance of error!* It is thus, we most sadly fear, that the excesses of the Temperance Society have prepared the way for a tremendous reaction; and have rendered it impossible for the true advocates of temperance to speak the truth without incurring obloquy from one portion of the community, and the danger of countenancing intemperance in another. The obloquy we heed not, but the danger that is now incurred of encouraging intemperance, by a simple enunciation of truth, is a most painful consideration. The truth, however, must be told; nothing is gained, but much lost, by its suppression: and let the responsibility for the abuse of it be on the heads of those who have *depreciated* its value! Nevertheless, we may guard our meaning from misconstruction; we would not advocate a return to the former frequent and indiscriminate use of ardent spirits: we are thankful that this habit has been abolished, and we are thankful for the light which has been shed on the subject, and which has led to its abolition. But let us not be driven from the golden mean of truth: let us not be told that there is any thing more wrong in the use of ardent spirit, than in the use of wine; let it be honestly and fairly understood, that the *improper* use of both is equally wrong, and the *proper* use of both is equally right. We write under a deep conviction of responsibility to GOD for what we say when we express the belief that the temperance cause has gained nothing, that it *can* gain nothing, by simply habituating men totally to abandon one species of drink: all reformation of intemperance, to be effectual and lasting, must be placed on the true ground: it must respect men as *probationary* agents, and teach them that the wrong consists not in the *use*, but in the *improper* use of intoxicating drinks; that the virtue exacted from them is not *abstinence* but TEMPERANCE. Teach them to draw the line between the *proper* and *improper* use, wherever an enlightened judgment shall lead; convince them by fair argument that men in health will best preserve their health by abstaining from spirituous liquors in every shape: tell them that men of full habit may impair and cloud their judgment by the habitual use of spirituous liquors, even in moderate quantities, and set before them, in the strongest colors which truth will permit, the horrible sin of thus abusing the noblest faculties which GOD has given them: all this is fair argument; and the victories which are won by means of it are won by the force of principle, and with a knowledge of the danger; they are therefore *real*, and will *last*. But once lose sight of the fact that what is injurious to one man may be salutary to another; once let men think that the evil you combat is an *outward* evil, and consists, not in their own irresolution, but in certain material substances needlessly stigmatized as "poisons;" once let them think that *temperance* is the same with *abstinence*, and that virtue is the result, not of *probation in danger*, but of *flight from its approach*, and you then wholly change your ground: and though you may for awhile guard men by keeping their danger out of sight, yet as your victories have been won without the enlistment of principle, and without an estimate of danger, they are necessarily only *apparent*, and cannot *last:* they leave men defenceless and must therefore prepare the way for the increase of the very evils which they have been brought to diminish. We repeat the conviction, therefore, that no real good, but rather harm, has been done by the effort to confound *temperance* with *abstinence*, and that the only solid ground for reformation from the evils of intemperance, is to inculcate sound principles of self-government, and the *proper*, *rational*, and *moderate* use of all the creatures which GOD has given us. *Festina lente, slow but sure*, says the old motto, and we believe that nothing is gained but much lost by going faster than is authorized by reason or Scripture. And we may add, that we make these remarks, at present, under a peculiar sense of the importance of the subject: for we believe there never was a time when the evils of intemperance wore a more threatening aspect, or when the sound principles of temperance needed more to be urgently enforced from the pulpit and the press, than the present moment. It is a truth equally of physics and morals, that action and reaction are equal; and the reaction of human appetites and passions from the insecure ground to which they have been driven, by false principles and exaggerated statements, has already commenced.

CHARGE OF BISHOP BROWNELL.—We have received the charge of the Bishop of the Diocese of Connecticut, delivered at the opening of the late Convention. The charge is strongly imbued with the missionary spirit; and the growing wants of the West, and the need of ministers to meet them, are forcibly and eloquently urged. We have marked an extract on this topic for our next, but prefer at present to introduce the concluding paragraph of the charge; and especially commend to our readers the remarks in relation to Washington College: an institution which, we are happy to believe, is rising in prosperity, and in the estimation of the Church.

This subject has not yet been considered by Episcopalians with the attention which it merits. It has not been discussed with sufficient interest, nor have we yet learned that instruction which past experience might afford. It is only within a very few years that any of the literary institutions of our country have been under the particular direction of Episcopalians. On the contrary, the whole course of literary education, from the primary school upward, has been administered by instructers who, whatever may have been their qualifications, or private worth, could have had no possible motive or interest in advancing the prosperity of our Church, or in directing the attention of our youth to the work of the ministry at her altars. On this subject, it may be well for us to contrast the condition of the Congregational churches of New England with our own destitution. Here we see no want of ministers to fill the vacant parishes. We see troops of supernumeraries issuing forth as missionaries; some to overspread the plains, and villages, and cities of the West, and some to occupy the islands of the sea, or to penetrate to the darkest corners of the earth. We see, also, numerous agents going forth, full of zeal themselves, and agitating and exciting the population of our country to the support of their religious enterprises. To what causes can we ascribe this plentitude of clerical efficiency, but to the instrumentality of education societies, and the potent influence of nine Congregational colleges, nurturing fifteen hundred students within their halls? Could these churches have exhibited such results, if their colleges had been under a different ecclesiastical influence? The supposition would be utterly absurd.

---

* The immense pressure of business, growing out of my having returned from a visitation of two months and a half only on the day next preceding the Convention, forced me to the expedient of delivering this address nearly *extempore*. A portion of its original matter has been incorporated into the notes to the regular canonical address. The remainder is here given in, it is believed, very close conformity to both the matter and phraseology of the address as delivered. B. T. O.

† I must, in candor, own, that in reference to two points, I am not without my doubts whether what is said above ought not to be with qualification. I refer to two principles which threaten to bring Christians under a dominion seriously adverse to the second head of the baptismal renunciation—*the increase of worldly wealth, and devotion to political concerns.*

* The judicious reader will not misunderstand me.

† Our Saviour's sermon on the mount is but its commentary.

I cannot now go into a full illustration of the influence of education in moulding the religious sentiments of youth. Let it be borne in mind, that during the period of his preparatory and collegiate instruction, a young man's religious principles, and the choice of his profession, are generally fixed for life. Let it be borne in mind, that the instructer is an authoritative expounder in all matters of science, and that, when he has the address to secure the confidence of his pupils, his religious sentiments will have almost the same weight as his instructions in learning. Let it be borne in mind that the mode of worship which prevails in a seminary of learning, with the religious sentiments on which the devotions are based, exercise an influence which steals upon the student when he is least aware of it, and at a time when he is most susceptible of religious impressions Let the influence of literary associates—the influence of public sentiment, be borne in mind; especially as this influence is exerted by the zealous beneficiaries and candidates for the ministry, which abound in most of our colleges; and especially let it be borne in mind that the student is subjected to an influence more powerful than all I have named—I mean the influence of *revivals*. These excitements have become a part of the religious machinery of almost all the Christian denominations in our country, and they are promoted with peculiar zeal in their seminaries of learning. Of their efficacy in promoting personal piety, and in advancing the cause of true religion, I have not now to speak; but I would direct your attention to the resistless influence which the conductors of them exercise over the religious sentiments of their converts. Brethren, when we consider the combined force of all these influences, and reflect that our Church has been constantly exposed to them, and had to struggle against them, from the first moment of her gaining a footing in this country, we shall cease to wonder at the paucity of our ministry We shall rather wonder that the Church has any existence at all!

The only remedy for these disadvantages is to pursue the course which all other Christian denominations have pursued—educate our youth in seminaries friendly to our religious principles. In avowing this sentiment, I do not feel myself justly liable to the imputation of narrow or sectarian views. In every literary institution, where any religious influence is exercised—and it ought to be exercised in all – it must be mainly that of some particular denomination of Christians. That this is the case in every well-ordered college in our country, and particularly in New England, can neither be concealed nor denied. I speak not of any open, proselyting influence, for that would defeat itself; but of that silent and indirect, but pervading and powerful influence of public sentiment and example which is inseparable from every such institution. I advocate, therefore, nothing more than the common privilege which has long been exercised by the other religious denominations in our country.

In this view of the subject, brethren, we may congratulate ourselves on the wisdom and forecast of those measures which led to the establishment of Washington College, in this Diocese. The institution has been so far endowed, by the public liberality, as to be secure in its permanency, though not beyond the need of further benefactions The college edifices are substantial and convenient. The library, including that of the Rev. Dr. Jarvis, which is deposited for the use of the college, is the most select in our country; and second in magnitude only to that of Harvard University. The philosophical and chemical apparatus, and the cabinet of minerals, are sufficient for the illustration of those sciences Thus possessing all the necessary means of instruction, and conducted by an able and learned faculty, I may confidently commend it to the general patronage of the members of the Church. Other kindred institutions require and deserve a like fostering care. Even primary schools and academies are not without their religious influence. They, as well as our colleges, are the nurseries of our theological seminaries. The instrumentality of all must be sought in promoting the general prosperity of the Church; and especially in obtaining clergymen to minister at her altars.

Blind Choristers.—We lately visited the asylum for the blind in this city, and saw with much gratification the several productions of skill which were evidences of the proficiency of the pupils in various mechanical arts: such as basket-making, weaving, cabinet-work, &c. It was still more interesting to observe the readiness with which they could read by means of raised letters, and accurately perform on the tables complicated processes of computation in figures. We were most struck, however, by the surprising effect with which they sung; they appeared to have been drilled by a thorough teacher, and seemed, as they sung, to concentrate their whole soul in the effort. The thought then occurred to us, whether many of the blind might not be trained to take part in the choirs of our churches, and in looking over a Boston paper, we have just met the following item of intelligence:—"The choir of singers at the Rev. Mr. Young's church, in Summer-street, is composed entirely of the pupils of the excellent institution for the blind, in Pearl-street; six males and six females. Their performances are highly creditable to them. They commit to memory the several hymns to be sung through the day, and sing them without the slightest variation from the text, with a remarkably clear and distinct pronunciation. They are paid a fair salary, and thus are these children of charity enabled to assist in one of the most pleasing parts of the worship of their God."

Subordination.—The following resolutions of the West Lexington Presbytery are proofs of the evils which are felt to result from societies which are not responsible and subordinate to the constituted authorities of the Church. The Presbytery had passed a resolution involving the principle, that as two societies existing in the same territorial limits will disturb the peace of the community, one of them ought to be abolished; and in the following resolutions they very properly so apply the principle as to make the irresponsible society yield to the Church:—

Resolved, That, however useful the American Home Missionary Society may have been heretofore, in spreading abroad the knowledge of the Gospel, the time in the history of its operations has now arrived, when, both by its conflicting claims with the General Assembly's Board of Missions, and in consequence of its being used by its friends as a great engine to accomplish party purposes in the Church, it is producing the results specified in the 15th resolution.

Resolved, That the American Education and its affiliated societies, by their conflicting claims with the General Assembly's Board of Education, are doing more mischief at present than if they did not exist.

Resolved, That the American Home Missionary and the American Education, and their affiliated societies, be, and they are hereby required to retire forthwith from within the bounds of this Presbytery; and that their agents, or the agent or agents of either of them, are hereby forbidden to operate in any way within the geographical limits of this Presbytery, for the purpose of aiding the cause of either society; and such agent or agents as shall hereafter act in contravention of the authority of this Presbytery, as expressed in this resolution, shall be considered and treated as acting disorderly, and worthy of the censure of the Church.

Character of the Age.—The Boston Transcript informs us of an important question now pending; the prize essay in answer to which may prove to be a valuable production. It says—"A reward of a gold medal, of the value of 400 florins, was offered lately by a society at Harlaem, for the best answer to the following question:—'Is the time in which we live distinguished or not, as an epoch of good sense and humanity? If the affirmative, give the indications and proofs of it. If the negative, demonstrate it. In either case produce the result, honorable or dishonorable, toward the existing time.' The answer may be written in Dutch, Latin, French, English, or German."

The following resolutions were passed at the meeting at St. Thomas', on Sunday, November 6, and formed the subjects of the addresses then delivered.

Resolved, That the deficiency of upward of $3000 in the missionary branch of the Education and Missionary Society, so forcibly presented to the attention of the late Diocesan Convention, by the Rt. Rev. the Bishop of the Diocese, and subsequently in the Report of the Treasurer of the Society, affords just cause of regret and humiliation, and calls for prompt and efficient exertions on the part of the Episcopalians of the city and Diocese.

Resolved, That, in the conviction of this meeting, the deficiency in the treasury of the missionary branch of the Education and Missionary Society has not arisen from any want of prudence, or any needless or extravagant expenditure on the part of the Society, but simply from a disappointment in the receipt of contributions which they were fully warranted to expect.

Resolved, That the deficiency in the treasury of the missionary branch of the Education and Missionary Society of this Diocese ought to be promptly supplied, and the funds hereafter placed on a more secure and permanent basis.

Cheshire Academy.—The following Articles were adopted at the late Convention of Connecticut, as the Constitution of Cheshire Academy.

Article 1. The Academy established at Cheshire by the Convention of the Protestant Episcopal Church, shall be known by the name of the Episcopal Academy of Connecticut.

Art. 2. The government of the Academy shall be vested in twenty-one Trustees, of which number shall be the Bishop of Connecticut and the Principal of the Academy, ex officio. The other Trustees shall be chosen by the Convention, seven of whom shall be Presbyters of the Church, and the remainder Laymen, residing in the State of Connecticut.

Art. 3. Whenever a Trustee shall remove out of the State, he shall cease to be a member of the Board; and the seat of any Trustee may be declared vacant by the Convention, on his absenting himself from three successive meetings, or for any other cause satisfactory to the Convention.

Art. 4. Five of the Trustees shall form a Board, who shall meet annually at the Academy. The President, or Vice-President, may call a meeting of the Trustees at any other time when they shall deem it necessary, or when a majority of the Trustees shall require it; public notice thereof being given in one or more newspapers in this State at least two weeks previous to said meeting, by an advertisement signed by the Bishop, who shall be President, or by the Principal of the Academy, who shall be Vice-President of the Board.

Art. 5. Every vacancy among the Trustees shall be filled by the Convention.

Art. 6. The Principal of the Academy, who shall be a communicant in the Protestant Episcopal Church, shall be elected by the Board of Trustees, a majority of the Trustees for the time being concurring, and shall continue in office during their pleasure. But in all cases, where a dissolution of the Convention is contemplated, three months' notice of such design shall be given by the party desiring it.

Art. 7. The branches taught in the Academy, shall be the classics and the higher branches of English education, and the Academy shall be designed exclusively for boys.

Art. 8. The government of the Academy, and the appointment of assistants, shall be solely in the hands of the Principal; provided no assistants shall be continued in office after the expression of a request on the part of the Trustees for his removal.

Art. 9. No By-law of the Academy shall compel the students to attend public worship, but at such place or places as their respective parents or guardians shall direct.

Art. 10. Whenever the foregoing articles shall be adopted by a vote of the Convention, they shall become the Constitution of the Episcopal Academy of Connecticut, and be subject to no revision or alteration but by a vote of the Convention.

Rev. Mr. Judah.—A meeting was held of the vestry of St. John's Church, Troy, at which appropriate resolutions were passed expressive of the high respect of the congregation for their late rector, and of grief for his decease.

Southern Churchman.—The proprietors of the Southern Churchman have raised the price of their paper; it is now afforded to subscribers at three dollars in advance.

Eastern Diocese.—We have received the Journal of the late Convention, the chief particulars of which have already been given to our readers from the Christian Witness.

Outside Matter—On our first page will be found extracts from the review of Dr. Hawks' history in the last number of the British Critic. The letter on our last page was written by Bishop Gibson, Anno 1727.

BISHOP ONDERDONK'S ADDRESS AT THE MEETING HELD IN ST. THOMAS' CHURCH, ON SUNDAY EVENING, NOVEMBER 6.

Brethren,—The present meeting has been called for deliberation and action respecting the missionary operations of and in this Diocese. It originated, I am truly happy to say, in a spontaneous movement on the part of good friends of the Church, unsolicited by myself, although in known and designed sympathy with my feelings and wishes in reference to the great interests of the Redeemer's religion and Church in this State. It is not my intention to attempt to anticipate the interest which will be imparted to the meeting, by the clerical and lay brethren who have kindly consented to address you on this occasion. I have, however, a duty to perform. A resolution was passed by the Missionary Committee, at its last meeting, which I was requested to make known to the clergy and churches of the Diocese. It will accordingly be made known through the two very able and excellent papers in the interests of the Church, published in this city and Utica. As a suitable introduction, however, to our present business, I now lay it before this meeting. It is as follows:—

"*Resolved*, That, in consideration of the present deficiency of the missionary fund, amounting to about $3300, the reappointment of all the stations be deferred for the present, and until further efforts are made for supplying the deficiency, and increasing the amount of contributions."

Hence it appears that the want of due encouragement, and a debt of more that $3000, have led to a suspension of the ordinary business of the Missionary Committee. This is a serious fact, which, I have no doubt, will be allowed its proper place, and proper influence, in the heart of every one present.

Another fact of similar character is, that the contributions of our Diocese to diocesan missions were, the last year, more than $3000 less than the year before.

These facts, beloved Brethren, are at the foundation of the deep anxiety with which I await the operations of this meeting. It is, indeed, in one respect, a local meeting. But it is a meeting in which there exist, I know, an interest in the whole Diocese, a feeling for the wants of every part, and, thank God, an ability to provide for them, which allow me the great satisfaction of regarding it as virtually representing the whole. Great, therefore, is the confidence, as well as lively the solicitude, with which I look for the results of your prayers, your deliberations, and your action.

To the Clergy and Churches of the Diocese of New York.

Brethren,—Agreeably to the third of certain resolutions passed, last evening, by the Missionary Committee of the Education and Missionary Society of our Diocese, I hereby communicate them to you. They are as follows:—

"*Resolved*, That, in consideration of the present deficiency of the missionary fund, amounting to about $3300, the reappointment of all the stations be deferred for the present, and until further efforts are made for supplying the deficiency, and increasing the amount of contributions.

"*Resolved*, That every parish in the Diocese, that has not made the canonical collection during the past year, be requested to make it forthwith.

"*Resolved*, That the Rt. Rev. the Bishop be requested to communicate these resolutions to the several clergy and churches of the Diocese."

What shall I say to you, Brethren? Shall I praise you in this? I praise you not. Our Diocese stands with little credit before the Church. Between the Conventions of 1834 and 1835, the contributions to diocesan missions were about $8650. Between those of 1835 and 1836, they were about $5612; more than $3000 less than in the preceding year. Some of our largest and most wealthy congregations, in this city, and out of it, are among the delinquents, either by doing nothing, or doing what is almost as shameful as nothing. And yet much is said of our increased missionary spirit; and the exhibition of that spirit, by large contributions to objects beyond our borders, is much boasted of, and has, I am pained to say, characterized some of the parishes that have been the least liberal to their own Diocese, and whose liberality to it has fallen short of that of former years. There are, I know, and I thank God for it, eminent examples to the contrary in both individuals and parishes: but the above remarks are, nevertheless, t oo true.

And is it so, Brethren? Does the expansiveness of charity diminish its vigor and holy influences at home? Then your duty and mine is obvious.

The whole subject, Brethren, is committed to your prayers, your decision, and your action, in its undisguised and unfettered connexion with the appalling facts in the case, and with deep and painful solicitude, and devout supplications to our God and Saviour, that you may be rightly guided.

Your affectionate Diocesan,
Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, Nov. 4, 1836.

P. S. Since writing the above, my heart has been much cheered and encouraged by the very delightful meeting which was held on Sunday evening, in St. Thomas' Church; of which notice will, no doub, be taken in the Churchman of Saturday. The result of that meeting, I have reason to hope, will be, at least, the paying of the entire debt of the Missionary Committee to its excellent Treasurer, as far as money can pay *such* a debt. This rejoices me. I am more rejoiced, however, at the reasonable prospect of the moral influence of a meeting at which such a lively and heartfelt interest was apparent, and most eloquently, forcibly, and affectingly expressed, in our diocesan missions. I also rejoice most sincerely at the evidence afforded by the meeting, of the interest felt, by the clerical and lay brethren of this city, in the welfare of the whole Diocese. Its missionary stations, its missionaries, its missionary operations, could nowhere find better friends. The pervading sentiment was the truly Christian one of knowing no local prejudices or preferences, but feeling, as part of the whole, for the whole. Let me hope that so creditable a feeling will increase among us.

But, Brethren, allow me to remind you, that the paying of our debt is but a small part of our bounden obligation. Our missionary operations ought to be put on a much firmer and more extensive foundation than they now possess. I say this to my brethren of this city, and of other cities and large villages in the Diocese, with a certain knowledge of their ability to extend all needful means; and to the smallest and humblest parishes, in the sincere hope that they will not be insensible to the Christian obligation of every one to do, gladly and willingly, as God has prospered him.

November 10.

INTELLIGENCE.

Episcopal Acts of the Bishop of this Diocese.—On Saturday, November 5, the Bishop of this Diocese consecrated St. Peter's, African Church, Brooklyn, a small but very neat edifice erected by a parish of that name, recently organized by colored inhabitants of that city. The instrument of donation was read by the Rev. Daniel V. M. Johnson, Deacon, Minister of Trinity Church, the sentence of consecration by the Rev. John F. Messenger, and the morning prayer by the Rev. Benjamin C. Cutler, D. D., Rector of St. Ann's Church, assisted by the Rev. Jacob W. Diller, Assistant Minister of St. John's Church, who read the lessons; and the sermon preached by the Bishop. The Rev. Thomas S. Brittan, of Brooklyn, and the Rev. Alexander Frazer, of this city, were also present.

Clerical Changes.—The Rev. Gordon Winslow, late a presbyter of the Diocese of Massachusetts, having removed, with a letter of dismission, to this Diocese, and been received by the Bishop thereof, has changed accordingly his canonical residence; and has accepted a call to the rectorship of St. John's Church, Troy, vacant by the resignation of the late Rev. Henry R. Judah.

The Rev. Samuel R. Johnson, Presbyter, and the Rev. Frederick F. Peake, and the Rev. Lloyd Windsor, Deacons, having taken letters of dismission to the jurisdiction of the Missionary Bishop for Missouri and Indiana, and been received by him, have changed accordingly their canonical residence.

Ordinations.—On Sunday morning last, at Christ Church, in this city, Messrs. John H. Drummond, A. B., of Ohio, Edward Winthrop, A. M., of Connecticut, and Charles Higginson, A. M., of Ireland, were severally admitted to the holy order of Deacons, by the Rt. Rev B. B. Smith, Bishop of the Diocese of Kentucky. The ordination sermon was delivered, and the candidates were presented, by the Rev. George P. Giddinge, of Hopkinsville. Prayers by the Rev. Daniel H. Deacon, of Henderson.

Lexington Intelligencer.

In Grace Church, in this city, on Sunday morning last, the Rt. Rev. Bishop Griswold admitted the Rev. Thomas M. Clark, jun., to the holy order of Priests. Morning prayer was conducted by the Rev. M. A. D'Wolf Howe, assisted by the Rev. George C. Shepard, of Stratford, Conn., who read the lessons, and aided the Bishop in the administration of the communion.—*Christian Witness.*

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

Bishop Onderdonk proposes holding the annual confirmations in this city and Brooklyn, for the ensuing season, as follows:—

Second Sunday in Advent, Dec. 4, St. Paul's Free Church, *Brooklyn.*

Fourth Sunday in Advent, Dec 18, French Church Du St. Esprit, *New York.*

First Sunday after Epiphany, January 8, Zion Church.

Septuagesima Sunday, January 22, St. Thomas' Church.

Quinquagesima Sunday, February 5, All Saints' Church.

Second Sunday in Lent, February 19, Church of the Ascension.

Fifth Sunday in Lent, March 12, St. Clement's Church.

First Sunday after Easter, April 2, St. Peter's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn.*

New Protestant Episcopal Church.—We learn that the vestry of Trinity Church on Monday last, resolved to purchase a lot and erect thereon a spacious and elegant Episcopal church. The estimated cost of the building is ten thousand dollars, a portion of which is expected to be contributed abroad, on behalf of the miners, for whose use a number of seats are to be reserved. Two thousand seven hundred dollars were subscribed by the members of the vestry in aid of this undertaking, an example of liberality which will no doubt be responded to by all who view with satisfaction the rising prosperity of our town.

They also resolved to present to their rector, the Rev. Mr. Henderson, a valuable piece of plate, in testimony of their regard for his piety, talents, and zeal, successfully employed in the service of the Church.

Miners' Journal.

Statue to the Memory of Dr Johnson.—The Rev. Chancellor Law has submitted to the corporation of the city of Lichfield, the very liberal proposition to erect a statue, at his own expense, to the memory of Dr. Johnson, in the market-place, opposite the house where the learned lexicographer was born. It is expected that the corporation (who are owners of the market-place) will at once accept this handsome offer of the Rev. gentleman.

Church at Newfoundland.—His Majesty has subscribed £100 for a new church at Newfoundland, and Government has also given £100. £440 are still required for this most desirable object.

Consecration of a Dissenting Chapel.—It appears, from the *Reading Mercury*, that the Castle-street Chapel, in that borough, which has been for forty years in the Countess of Huntingdon's connexion, will be consecrated for the service of the Church of England by the Bishop of Salisbury. The appointment of the minister will be in the trustees perpetually. Many of the trustees who superintended the building of the chapel are now living, viz. Dr. Ring, Mr. French, Mr. Laurence, sen., Mr. Young, sen., Mr. Williatts, &c.

Kenilworth.—It is a singular fact, that the romantic and far-famed village of Kenilworth is the birthplace of three prelates of the Establishment, viz. the Bishop of Lichfield and Coventry (Dr. Butler,) and the Bishops of Winchester and Chester (Drs. Sumner.)

The first Jewish synagogue erected in the West, was consecrated at Cincinnati on the 9th ult. It is a handsome edifice; the front of the Roman Doric, with a Tuscan portico, its size 60 by 34 feet.

From the Church Advocate.

By private intelligence from England, we learn that a very useful abridged history of the Church, during the first three centuries, was compiled by the late Professor Burton just before his lamented decease.

MARRIED

On Thursday evening, the 8th inst., at Brighton House, Perth Amboy, by the Right Rev. Dr. Onderdonk, Henry J. Whitehouse, D. D., of Rochester, N. Y., to Harriette, daughter of M. Bruen, Esq.

On Tuesday, Nov. 15th, by the Rev. Dr. Muhlenberg, of Flushing, in St. John's Church, Brooklyn, the Rev. Jacob W. Diller, assistant minister of the same, to Miss Angelina, daughter of Lozee Van Nostrand, Esq., of that city.

OBITUARY.

For the Churchman.

Died, in Westport, Conn., Wednesday, Nov 2, after a short illness, the Rev. Henry R. Judah, aged 42, late rector of St. John's Church, Troy, N. Y., and formerly, for many years, rector of the church in Bridgeport, Conn.

Mr. J. was extensively known, and highly esteemed as a faithful preacher of Christ, and a useful pastor; and his decease will, doubtless, add much to the deep sensation which has been caused throughout the Church by the death of the many of our clergy who have, within a few weeks, been called away, in the prime of life, and in the midst of useful labors. We had not learned, even from such frequent calls, to look for so unexpected an event as that which we now mourn.

It was but the third Lord's day before his death that Mr. J. kindly officiated for the brother whose melancholy duty it is now to record his decease. On that day he preached twice, the second time a very instructive and peculiarly impressive discourse, which was his last.

He had recently relinquished his parish at Troy, and was spending awhile with his family in his native town, previous to entering again upon parochial duties, which he seemed quite anxious to resume. But the Lord of the vineyard was pleased to remove him, as we may humbly trust to his rest and reward; and thus *again* to admonish the laborers who are left to "watch" and "be also ready." Our departed brother died in the submissive enjoyment, and with the triumphant anticipations of that faith which he preached; "Knowing in whom he had believed, and that he is able to keep that which he had committed to him."

The deep affliction of a truly bereaved widow, and family of several young children, greatly enhances the mournful interest which sympathizing friends and brethren will feel in this inscrutable dispensation of a wise Providence.

It would probably be gratifying to many who may read this sad record, to find in it some more special notices of the early life and ministry of Mr. Judah; but the writer of these lines, in improving the first opportunity to communicate this mournful intelligence to the Church, is unable to add any such information.

C.

NOTICES.

CITY MISSION.—INFANT SCHOOL ANNIVERSARY.

The annual examination of the Daily Infant School of the Mission Church of the Epiphany, will be held in said church in Stanton-street, between Essex and Norfolk-streets, on Thursday evening, the 24th of November, at 7 o'clock. Several addresses will be delivered, and a collection taken up to meet the present necessities of the school. The friends of the cause are respectfully invited to attend.

P. S. This school is, in every respect but funds, in a most flourishing condition. It has an average attendance of nearly 200 scholars; is under the care of experienced and faithful teachers; and only needs the continuance of that fostering care which the religious community has hitherto extended to it, that it may be the means of a rich and permanent blessing to hundreds and thousands.

The ladies of the congregation of the Epiphany are engaged in preparing articles for a Fair, to be held on the 27th and 28th of December, to raise funds for the support of the school the coming year. Any persons friendly to the object will confer a favor by aiding them in furnishing a suitable variety for the occasion Articles, or materials of which they may be made, left at Swords, Stanford & Co., 152 Broadway, at the Protestant Episcopal Press, 28 Ann st., or with any of the following ladies, will be gratefully received. Mrs. Israel Lawrence, 498 Broadway, Miss Faesch, 496 Broome st., Miss Sarah Battin, 276 Greenwich st., Mrs. Dailey, 27 St. Mark's Place, Miss Lock, 198 East Broadway, Miss Carpenter, 43 Allen st., Mrs Lippitt, 127 Stanton st., Miss Louisa Townsend, 45 Eldridge st., Mrs. Lot Jones, 192 Allen street.

Nov. 16, 1836.

The corner-stone of Christ Church, in the village of Tarrytown, will be laid by the Bishop of the Diocese, on Wednesday next, the 23d inst., at 10 o'clock. The steamboat Union, which leaves foot of Chambers street at half-past 7 o'clock, A. M., will arrive at Tarrytown in season to allow the friends of the Church from the city to attend.

November 17, 1836.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions since his report of the 10th instant:—

By the hands of the Rev. George Taft, through the Rev. J. W. Cooke, from the missionary box of St. Paul's Church, North Providence, Rhode Island, for domestic missions, 6 00.

From the Rev. Edw. C. M'Guire, rector of St. George's Church, Fredericksburgh, Virginia, by the hands of Henry Cary, Esq., being the "weekly offerings" of that church, for domestic missions, 10 00.

By the same hands, from a friend to missions, 5 00.

From the Ladies' Sewing Society of Plattsburgh, New York, for the last year's donation, for the use of Bishop Kemper, 10 00. Total, $31 00.

Nov. 16, 1836. James Swords, *Treasurer.*

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received:—

By the hands of Thos. Robins, Esq., receiving agent at Philadelphia:—From the congregation of the church at Farrandsville, Penn., being one-half of their weekly offerings, for two quarters, 5 00—From Mrs. Esther Adams, twenty-five cents, and from Mrs. Sarah McVickar, twelve and a half cents, for the China mission, 37 cents—From "a grateful and devoted friend," for foreign missions, 25 00, (and through the same an equal amount for the Episcopal College in Missouri, which has accordingly been handed over to the treasurer, Samuel Ward, Esq.)—30 37.

Through the Protestant Episcopal Press, being the monthly offerings from St. James' Church, Newtown, L. I., for general purposes, 10 25.

By the hands of the Rev. Dr. Whitehouse: A widow's mite, from a member of St. Luke's Church, Rochester, 5 00.

By the hands of the Rev. George Taft: The monthly concert collection made in St. Paul's Church, North Providence, 32 00.

By the hands of Edward C. M'Guire, Esq., received by him from the rector of St. George's Church, Fredericksburgh, Virginia, being the weekly offerings of that church for foreign missions, 15 00; from the infant Sunday school of that church, for Greek mission, 5 14; from a friend, for foreign missions, 5 00—25 14. Also from the same source, 15 00 for domestic missions, which have accordingly been handed over to James Swords, Esq., treasurer of that Committee.

By the hands of the Rev. Secretary and General Agent: From the Rev. Benj. Dorr, Secretary and General Agent of the Domestic Committee, for the African mission, 5 00.

By the hands of the Rev. R. D. Hall, rector, from the Association of the United Parishes of St. Martin's and St. Paul's Churches, Delaware county, Pennsylvania, for the Greek mission, 20 50; African mission, 14 00; from St. Martin's, Marcus Hook, Delaware co., Penn., for China mission, 7 50—42 00.

From James F. De Peyster, Esq., to be added to the collection of 23d ult., at Ascension Church, for African mission, 15 00.

From Mrs. P. Bishop, for Africa, 3 50.

Total, $168 26.

Nov. 16, 1836. Henry Cary, *Treasurer.*

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer, acknowledges the receipt of $50 00 from the "Christian Benevolence Society" of St. Stephen's Church, New York, per Mr. J. H. Hurtin, their treasurer.

Thomas Browning, *Treasurer,*
77 Maiden-lane.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The subscriber, as Treasurer, acknowledges the receipt of the following sums, viz.,

1836. Nov. 9. From the "offerings" of St. Clement's Church, New York, per Rev. L. P. Bayard, rector, 2 00.

Nov. 11. From the "Christian Benevolence Society" of St. Stephen's Church, New York, per Mr. J. H. Hurtin, their treasurer, 50 00. Total, $52 00.

Thomas Browning, *Treasurer,*
77 Maiden-lane.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz.,

Received from subscribers, 15 00—T. Wilber, to constitute himself a life member, 15 00—Donation from Mr. P. A. Schermerhorn, 20 00. Total, $50 00.

Wm. H. Townsend, *Treasurer,*
Nov. 14, 1836. 166 Barrow-street, and Bank of America.

SUBSCRIPTIONS TO FREE COLORED EPISCOPAL CHURCH IN THIS CITY.

Anson Blake, 100 00—Isaac Lawrence, 50 00—John Brouwer, 25 00—Edward R. Jones, 25 00—Mrs. George Warner, 20 00—Grove Wright, 20 00—Robert Ray, 20 00—Chas. Augs. Davis, 20 00—T. L. Ogden, 20 00—Miss Esther Turner, 10 00—Miss F. Chegaray, 10 00—Miss M. Keeler, 10 00—Received by hand of Rev. Dr. Eastburn, from Mrs. Anna Watts, 50 00.

ACKNOWLEDGMENT OF A SUBSCRIBER.

The subscriber, as Missionary of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations, for the relief of the poor:—

From Mrs. King, 5 00 for the relief of poor widows—A friend of the poor, 5 00—Another friend of the poor, 8 00—From E. N. eight pairs of stockings for poor children.

The above relief was truly seasonable, and doubtless caused the widow's heart to sing for joy. Many and great are the cases of distress that come under the notice of the missionary whilst visiting among the poor in cellars and garrets, and nothing would give him more pleasure than being the almoner of the friends of humanity, to the afflicted, the fatherless, and the widow. Any donations, of money or clothing, left with the agent of the Protestant Episcopal Press, or at the residence of the missionary, 341 Pearl-street, will be thankfully received and duly applied.

Alexander Fraser, 341 Pearl-street.

Nov. 10, 1836.

ACKNOWLEDGMENT.

The Librarian of the Missionary Association of the General Theological Seminary thankfully acknowledges the receipt of the following valuable donation:—

From Dr. Pintard—Lettres edifiantes et curieuses, ecrites des missions etrangeres. 26 vols.

Wm. Payne, *Librarian.*

THIRD STATION.

Received oblations from Hammond-street, 3 35; also thankfully received from the offerings of St. Clement's Church, 3 00.

E. B. Kellogg, Missionary,
New York, Nov. 15, 1836. 401 Hudson-street.

PRESS DEPOSITORY,

28 *Ann-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending November 17th, from the following persons, viz.

Joseph Gill—Rev. S. W. Beardsley—Postmaster, Louisville, Ky.—D. B. Bickford, *with remit.*—Mrs. Tredwell—Postmaster, Troy—Rev. P. P. Irving—Postmaster, Bridgeport—Charles Stimpson, jun.—Rev. R. L. Goldsborough, *with remit.*—Postmaster, Hamilton—Rev. P. A. Proal—Rev. D. H. Short, *with remit.*—Sidney Babcock.

Received by the Gen. Prot. Episc. S. S. Union.

E. H. Pease—Thomas Latimer—Rev. P. A. Proal—Postmaster, Granville.

From the (London) Christian Observer.

Natural Beauties.

THERE 's beauty in the soft, warm, summer morn,
When leaves are sparkling with the early dew,
When birds awake, and buds and flowers are born,
And the rich sun appears, half trembling, through
The crimson haze and dim luxurious hue
Of the far-eastern heavens ;—there 's beauty deep
From mountain tops to catch the distant view
Of quiet glen-wood, path-wild craggy steep,
Or cool sequester'd coast where lonely waters sleep.

There 's beauty in the noontide atmosphere,
When willows bend their graceful boughs to meet
The fountain waters, delicately clear ;
When midday heaven the wild carols sweet ;—
There 's beauty in the tender traits which fleet
Along the skyey shores and isles of gold—
That seem just form'd for holy angels' feet—
Gleaming with gifts of an immortal mould !
LORD ! could thy name be lost while men such scenes behold ?

There 's beauty in the still, blue hour of night,
When streams sing softly through the moonlight vale ;
When one by one shoot forth the stars to light,
Dreamy, and cold, and spiritually pale ;
There 's beauty on the ocean, when the gale
Dashes the merry billows to the strand,
When like a phantom flits some wandering sail,
White as the moonbeam on the glittering sand,
And distant flute-notes rise, touched by some skilful hand.

There 's beauty in the dreams of early life—
Beauty, and splendor, and romantic light—
When golden sleep with fairy gifts is rife,
And angels visit us, exceeding bright ;
When temples formed of the rich dews of night
Image a thousand rainbows ; and the trees,
With ivory boughs and blossoms silver white,
Wake heavenly music to the sacred breeze ;
And ships of amber float upon the diamond seas !

There 's beauty in the storm ;—the far deep roll
Of the majestic thunders, like the cheer
Of charging hosts, swells the dilating soul
With love—deep love—and reverential fear
For Him who curbs the whirlwind's red career,
And grasps the living lightning in his hand !
For Him who of all beauty is the sphere—
The centre of the glorious and the grand—
The light of sun and star, of heaven, and sea, and land !

From Humphrey's History.

LETTER OF THE BISHOP OF LONDON TO THE PLANTERS ON THE DUTY OF INSTRUCTING THEIR SLAVES IN THE CHRISTIAN FAITH.

THE care of the plantations abroad being committed to the Bishop of London as to religious affairs, I have thought it my duty to make particular inquiries into the state of religion in those parts, and to learn, among other things, what numbers of slaves are employed within the several governments, and what means are used for their instruction in the Christian faith. I find the numbers are prodigiously great ; and am not a little troubled to observe how small a progress has been made in a Christian country toward the delivering those poor creatures from pagan darkness and superstition in which they were bred, and the making them partakers of the light of the Gospel, and of the blessings and benefits belonging to it. And, which is yet more to be lamented, I find there has not only been very little progress made in the work, but that all attempts toward it have been by too many industriously discouraged and hindered ; partly, by magnifying the difficulties of the work beyond what they really are ; and partly, by mistaken suggestions of the change which baptism would make in the condition of the negroes, to the loss and disadvantage of their masters.

1. As to the difficulties, it may be pleaded, that the negroes are grown persons when they come over, and that having been accustomed to the pagan rites and idolatries of their own country, they are prejudiced against all other religions, and more particularly against the Christian, as forbidding all that licentiousness which is usually practised among the heathens. But if this were a good argument against attempting the conversion of negroes, it would follow, that the Gospel is never to be further propagated than it is at present, and that no endeavors are to be used for the conversion of heathens, at any time, or in any country whatsoever ; because all heathens have been accustomed to pagan rites and idolatries, and to such vicious and licentious living as the Christian religion forbids. But yet, GOD be thanked, heathens have been converted, and Christianity propagated, in all ages, and almost all countries, through the zeal and diligence of pious and good men ; and this, without the help of miracles. And if the present age be as zealous and diligent in pursuing the proper means of conversion, we have no reason to doubt, but that the divine assistance is, and will be, the same in all ages.

But a further difficulty is, that they are utter strangers to our language, and we to theirs ; and the gift of tongues being now ceased, there is no means left of instructing them in the doctrines of the Christian religion. And this, I own, is a real difficulty, as long as it continues, and as far as it reaches. But, if I am rightly informed, many of the negroes, who are grown persons when they come over, do of themselves attain so much of our language, as enables them to understand, and to be understood, in things which concern the ordinary business of life ; and they who can go so far of their own accord, might doubtless be carried much farther, if proper methods and endeavors were used to bring them to a competent knowledge of our language, with a pious view to the instructing them in the doctrines of our religion. At least, some of them, who are more capable and more serious than the rest, might be easily instructed both in our language and religion, and then be made use of to convey instruction to the rest in their own language. And this, one would hope, may be done with great ease, wherever there is a hearty and sincere zeal for the work.

But whatever difficulties there may be in instructing those who are grown up before they are brought over, there are not the like difficulties in the case of their children, who are born and bred in our plantations, who have never been accustomed to pagan rites and superstitions, and who may easily be trained up, like all other children, to any language whatsoever, and particularly to our own ; if the making them good Christians be sincerely the desire and intention of those who have the property in them, and the government over them.

But supposing the difficulties to be much greater than I imagine, they are not such as render the work impossible, so as to leave no hope of any degree of success ; and nothing less than an impossibility of doing any good at all, can warrant our giving over and laying aside all means and endeavors, where the propagation of the Gospel, and saving of souls, are immediately concerned.

Many undertakings look far more impracticable before trial, than they are afterward found to be in experience ; especially, where there is not a good heart to go about them : and it is frequently observed, that small beginnings, when pursued with resolution, are attended with great and surprising success. But in no case is the success more great and surprising, than when good men engage in the cause of GOD and religion, out of a just sense of the inestimable value of a soul, and in a full and well-grounded assurance that their honest designs and endeavors for the promoting religion, will be supported by a special blessing from GOD. I am loath to think so hardly of any Christian master, as to suppose that he can deliberately hinder his negroes from being instructed in the Christian faith ; or, which is the same thing, that he can, upon sober and mature consideration of the case, finally resolve to deny them the means and opportunities of instruction : much less may I believe that he can, after he has seriously weighed this matter, permit them to labor on the Lord's day ; and least of all, that he can put them under a kind of necessity of laboring on that day, to provide themselves with the conveniences of life ; since our religion so plainly teaches us that GOD has given one day in seven to be a day of rest, not only to man, but to the beasts ; that it is a day which is appointed by him for the improvement of the soul, as well as the refreshment of the body ; and that it is a duty incumbent upon masters to take care that all persons who are under their government keep this day holy, and employ it to the pious and wise purposes for which GOD, our great LORD and Master, intended it. Nor can I think so hardly of any missionary, who shall be desired by the master to direct and assist in the instruction of his negroes, (either on that day, or on any other, when he shall be more at leisure,) as to suppose that he will not embrace such invitation with the utmost readiness and cheerfulness, and give all the help that is fairly consistent with the necessary duties of his function, as a parochial minister.

If it be said that no time can be spared from the daily labor and employment of the negroes to instruct them in the Christian religion, this is in effect to say, that no consideration of propagating the Gospel of GOD, or saving the souls of men, is to make the least abatement from the temporal profit of the masters ; and that GOD cannot, or will not, make up the little they may lose in that way, by blessing and prospering their undertakings by sea and land, as a just reward of their zeal for his glory, and the salvation of men's souls. In this case, I may well reason, as St. Paul does in a case not unlike it, that if they make you partakers of their temporal things, (of their strength and spirits, and even of their offspring,) you ought to make them partakers of your spiritual things, though it should abate somewhat from the profit which you might otherwise receive from their labors. And considering the greatness of the profit that is received from their labors, it might be hoped that all Christian masters, those especially who are possessed of considerable numbers, should also be at some small expense in providing for the instruction of those poor creatures ; and that others, whose numbers are less, and who dwell in the same neighborhood, should join in the expense of a common teacher, for the negroes belonging to them. The Society for Propagating the Gospel in Foreign Parts, is sufficiently sensible of the great importance and necessity of such an established and regular provision for the instruction of the negroes, and earnestly wishes and prays, that it may please GOD to put it into the hearts of good Christians, to enable them to assist in the work, by seasonable contributions for that end ; but at present their fund does scarce enable them to answer the many demands of missionaries, for the performance of divine service in the poorer settlements, which are not in a condition to maintain them at their own charge.

2. But it is further pleaded, that the instruction of heathens in the Christian faith, is in order to their baptism ; and that not only the time to be allowed for instructing them, would be an abatement from the profits of their labor, but also that the baptizing them when instructed, would destroy both the property which the masters have in them as slaves bought with their money, and the right of selling them again at pleasure ; and that the making them Christians only makes them less diligent, and more ungovernable.

To which it may be very truly replied, that Christianity, and the embracing of the Gospel, does not make the least alteration in civil property, or in any of the duties which belong to civil relations ; but in all these respects, it continues persons just in the same state as it found them. The freedom which Christianity gives, is a freedom from the bondage of sin and Satan, and from the dominion of men's lusts and passions and inordinate desires ; but as to their outward condition, whatever that was before, whether bond or free, their being baptized, and becoming Christians, makes no manner of change in it : as St. Paul has expressly told us, 1 Cor. vii. 20, where he is speaking directly to this very point, "Let every man abide in the same calling wherein he was called ;" and at the 24th verse, "Let every man wherein he is called, therein abide with GOD." And so far is Christianity from discharging men from the duties of the station and condition in which it found them, that it lays them under stronger obligations to perform those duties with the greatest diligence and fidelity not only from the fear of men, but from a sense, of duty to GOD, and the belief and expectation of a future account. So, that to say that Christianity tends to make men less observant of their duty in any respect, is a reproach that it is very far from deserving ; and a reproach that is confuted by the whole tenor of the Gospel precepts, which inculcate upon all, and particularly upon servants, (many of whom were then in the condition of slaves,) a faithful and diligent discharge of the duties belonging to their several stations, out of conscience toward GOD : and it is also confuted by our own reason, which tells us how much more forcible and constant the restraint of conscience is, than the restraint of fear ; and last of all, it is confuted by experience, which teaches us the great value of those servants who are truly religious, compared with those who have no sense of religion.

As to their being more ungovernable after baptism than before, it is certain that the Gospel every where enjoins, not only diligence and fidelity, but also obedience, for conscience sake ; and does not deprive masters of any proper methods of enforcing obedience, where they appear to be necessary. Humanity forbids all cruel and barbarous treatment of our fellow-creatures, and will not suffer us to consider a being that is endowed with reason, upon a level with brutes ; and Christianity takes not out of the hands of superiors any degrees of strictness and severity, that fairly appear to be necessary for the preserving subjection and government. The general law, both of humanity and of Christianity, is kindness, gentleness, and compassion, toward all mankind, of what nation or condition soever they be ; and therefore we are to make the exercise of those amiable virtues our choice and desire, and to have recourse to severe and rigorous methods unwillingly, and only out of necessity. Of this necessity, you yourselves remain the judges, as much after they receive baptism as before ; so that you can be in no danger of suffering by the change ; and as to them, the greatest hardships that the most severe master can inflict upon them is not to be compared to the cruelty of keeping them in the state of heathenism, and depriving them of the means of salvation, as reached forth to all mankind, in the Gospel of CHRIST. And, in truth, one great reason why severity is at all necessary to maintain government, is the want of religion in those who are to be governed, and who therefore are not to be kept to their duty by any thing but fear and terror ; than which there cannot be a more uneasy state, either to those who govern, or those who are governed.

3. That these things may make the greater impression upon you, let me beseech you to consider yourselves not only as masters, but as Christian masters, who stand obliged by your profession to do all that your station and condition enable you to do, toward breaking the power of Satan, and enlarging the kingdom of CHRIST ; and as having a great opportunity put into your hands, of helping on this work, by the influence which GOD has given you over such a number of heathen idolaters, who still continue under the dominion of Satan. In the next place, let me beseech you to consider them, not barely as slaves, and upon the same level with laboring beasts, but as men-slaves and women-slaves, who have the same frame and faculties with yourselves, and have souls capable of being made eternally happy, and reason and understanding to receive instruction in order to it. If they came from abroad, let it not be said that they are as far from the knowledge of CHRIST in a Christian country, as when they dwelt among pagan idolaters. If they have been born among you, and have never breathed any air but that of a Christian country, let them not be as much strangers to CHRIST, as if they had been transplanted, as soon as born, into a country of pagan idolaters.

Hoping that these and the like considerations will move you to lay this matter seriously to heart, and excite you to use the best means in your power toward so good and pious a work ; I cannot omit to suggest to you one of the best motives that can be used for disposing the heathens to embrace Christianity ; and that is, the good lives of Christians. Let them see, in you and your families, examples of sobriety, temperance, and chastity, and of all the other virtues and graces of the Christian life. Let them observe how strictly you oblige yourselves, and all that belong to you, to abstain from cursing and swearing, and to keep the Lord's day holy, and to attend the public worship of GOD, and the ordinances which CHRIST hath appointed in his Gospel. Make them sensible, by the general tenor of your behavior and conversation, that your inward temper and disposition is such as the Gospel requires, that is to say, mild, gentle, and merciful ; and that as oft as you exercise rigor and severity, it is wholly owing to their idleness or obstinacy. By these means, you will open their hearts to instruction, and prepare them to receive the truths of the Gospel ; to which, if you add a pious endeavor and concern to see them duly instructed, you may become the instrument of saving many souls, and will not only secure a blessing from GOD upon all your undertakings in this world, but entitle yourselves to that distinguishing reward in the next, which will be given to all those who have been zealous in their endeavors to promote the salvation of men, and enlarge the kingdom of CHRIST. And that you may be found in that number at the great day of accounts, is the sincere desire and earnest prayer of

Your faithful friend,
EDMUND LONDON.

From the Gospel Messenger.

DIOCESAN OBJECTS.

THAT portion of the Bishop's Annual Address which was given in our last, and especially the notes, should secure the attentive perusal and devout consideration of the Diocese. We are not so presumptuous as to suppose that we have it in our power to add force to the episcopal address, but we cannot avoid recurring to the circumstance, that in the very first volume of the Messenger, we exposed our sheet to considerable reproach because we very honestly questioned the position—that a large and extensive attention to remote fields of missionary enterprise would insure a correspondingly rapid increase of usefulness and success in our domestic missions. Our opinion did not arise from that narrow view which would keep all our charities close at our own doors, nor from any indifference to the vast duty of extending a knowledge of the Gospel to every corner of the habitable earth. The conviction, however, continually urged itself upon our mind, that the position just referred to would not sustain itself in ultimate practice, as was asserted in theory. The result has not varied from the expectation ; nor has it been left to Episcopalians alone to discover it. Several of our exchange papers of other denominations have of late expressed their anxieties that their home missions, and other domestic objects, did not advance, because they seemed not to enjoy the same eager attention that more conspicuous and popular branches of Christian enterprise attracted.

On another point we are glad to find the Bishop taking a view which has often been urged in the Messenger, as well as in private conversation—and that is, the mode for the most economical employment of missionary funds, and the efficient direction of missionary labor. Long and urgent letters were addressed to the venerated predecessor of our present diocesan, for the purpose of inviting his attention and support in behalf of a limited itinerating plan of missions in the western part of his Diocese. The system then, as now in operation, always seemed to us the least favorable as a general rule. A small stipend of $125 would, as has been often seen, encourage a congregation to make a strong effort for a few years and get up a small church. The effort has exhausted all their strength, and by the time their edifice has been completed, they have found it next to impossible, even with their $125 in aid, to retain the services of their minister, often even not half the time. The continued struggle is disheartening to all concerned, and the congregation drags on a feeble existence. Upon the system now considered, these evils would be obviated. Let the Missionary Committee, guided by the ample information of the Bishop, and under his direction, select as a mission a section of the Diocese some ten or twelve miles square—and many such sections there are, embracing several small villages, without any opportunities for knowing or possessing, even annually, our services. Place in this district a missionary, with instructions to make himself familiar with every hamlet, and, as far as practicable, with the people at large, without encroaching upon the Christian liberties of others. Such a missionary would soon find all the points at which he could hold stated services, and being all the time engaged, would learn which would be most likely to grow. He should be furnished amply with Bibles, Prayer-books, and Tracts ; and he should be entirely independent of the people, and then should have a salary, for perhaps two or three years, of $400 at least. If any of the people among whom he labors are willing and able to contribute means for the support of the ministry, let him advise the adoption of some systematic measures for creating a fund for the maintenance of services when the time shall arrive for the discontinuance of his salary. Measures will also be promoted for erecting one or two cheap and sufficient churches at the points most favorable for the purpose.

A plan of this kind, under the favor of GOD, would do more for the happy and useful introduction of the advantages and blessings attendant upon an instructive use of our evangelical liturgy, in three years, than could in reason be expected in ten in the ordinary way.

We have in our mind's eye many sections similarly circumstanced with the one we have supposed. In frequent conversation with many judicious laymen, we have always found them expressing very strong conviction in favor of the plan. Is it too much to ask of our Diocesan Missionary Board, if they will not make one trial ? Is it too much to expect of one of the alumni of our General Seminary that he will give himself to this undertaking ? We know several neighborhoods where it is high time to put in the sickle, for the harvest is ripe.

The reply which we anticipate is—We have not the funds. Is it so, indeed ? And shall wide fields of missionary ground at our own doors lie without culture ? Shall our own relatives and friends, because Providence has cast their lots though but a few miles from us, where they are deprived of the spiritual advantages that we enjoy and value, be told that sufficient importance is not attached to their religious culture to attract the regard of their brethren ? Will those who are impatient to reform the habits and principles of society, allow a day of deteriorating morals to pass on without applying the only really sound remedy—the Gospel—the Church of the Gospel, working by divinely-appointed means ? Shall the admiration of humanly-devised schemes for improving the world proceed so far as to leave large sections of the land without that only true method which, looking through divinely-opened channels, relies upon that power and grace which alone can, by renewing and sanctifying the heart and affections, produce genuine and permanent reformation of morals and manners ?

Still the same reply—We have no funds for such domestic purposes. And yet how many are the baptized and unbaptized heathen who speak our own language and enjoy our free country, to whom the accents of the covenant of mercy and the invitations of the Church of GOD are strange sounds ! Do Christians desire to arrest the progress of infidelity, when had they a call more loud than at present to put forth the labors of love, and to spread a knowledge of the Cross ? "I speak as unto wise men—judge what I say"—and "do your first works."

Soldiers of the Cross ! there is yet "very much land to be possessed" within our own borders. Will you see it in the enemy's hands, and make no effort to redeem it from the bondage of sorrow, doubt, and despair ? Take the sword of the Spirit, which is the word of GOD, and go forth in the strength of his grace, and you will make glad the face of our Zion, and rejoice the hearts of those who are now almost without a knowledge of GOD, and in danger of growing up in the ways of greater and greater estrangement from the paths of holiness.

For the Churchman.

MR. EDITOR,—I was pleased to see in a late number of the Churchman an extract from the Rev. Mr. Johnson's Convention Sermon. The plain and candid statements of the author must meet the approbation of all who will read the sermon, and I may add my belief that the majority of our clergy agree in his inferences. There is, however, one part of the discourse which I should like to see in your columns—I mean its practical application. The charge of want of zeal, and even of impiety, which has been brought against some of our clergy, is here met in so able and becoming a manner, that I am sure you will gratify many of your readers by giving insertion to the following extract.

Extract from the Rev. E. M. Johnson's Sermon.

MY hearers, deputed as I have been by him who is called, in the good providence of GOD, to preside over this part of our LORD's vineyard at this time, to conduct your meditations, I have endeavored, in sounding the Gospel trumpet, not to give an uncertain sound. I have spoken freely and plainly, and laid before you what has appeared to me to be the truth. I have endeavored to disregard the fear of man, and do not look to consequences. If there be truth in what I have said, it will have its weight. If I have said any thing which I ought not to have said, or in a spirit which I ought not to have indulged, I pray GOD to pardon me, and beg you to forgive it as an error, not of heart, but of head.

To you, my brethren, who are now about to be advanced in the Christian ministry,* I would say, you are called into the vineyard in times of peculiar trial and difficulty. You will need to exercise much prudence and much firmness. Be careful to avoid any participation in those measures which experience has proved to be so exceedingly injurious. Let your preaching be of that character that will induce your hearers to lead holy and godly lives in CHRIST JESUS. Adhere strictly to the order of the Church of which you are ministers, and remember that on you rests a share of the responsibility for its continued peace and prosperity.

My brethren of the clergy well know that as a body, we have been subjected to much censure, because we have not, to any considerable extent, given our countenance to practices or associations which have produced such results. We have been charged with being destitute of piety, of conniving at intemperance, with opposing the influences of the Spirit of GOD, and with being behind the spirit of the age. It is a small thing to be judged of man's judgment. If any have been called to endure persecution ; if any have feared that their usefulness might be impeded, because they have not thought it lawful and right to enter upon these new and untried schemes, or to embark in these furious and destructive controversies ; such are not the first that have suffered for righteousness' sake. They now see that "wisdom is justified of her children." In the midst of this moral and spiritual declension, it is our duty manfully to defend the ark committed to our trust. We must, in doing this, use only such weapons of defence or attack as the Gospel of our LORD approves and sanctions. Let us take warning from others—let us be careful how we introduce novelties of doctrine or practice into our preaching or ministry—let us be content, even at the expense of being called formalists, with the good old paths which our fathers have trod—let us adhere to the doctrines of CHRIST, as best explained in the formularies and standards of the Church of our choice—let us keep aloof from those who, by their imprudence or intemperate zeal, would entangle us in unprofitable disputes—let us go on uniformly and constantly endeavoring to approve ourselves unto GOD—let us, in our public ministrations, strive to exalt the Saviour, and humble the sinner, to preach the true and discriminating doctrines of the Gospel ; the deep depravity of the heart by nature ; the necessity of conversion to GOD ; the entire dependence of man upon the HOLY GHOST to direct and to lead him in the way of salvation. Let us be more and more careful at the present time to enforce the faithful discharge of the duties which the Gospel of JESUS requires, and set this forth prominently as the chief evidence that can be given to others, that any are indeed his true disciples—let us use such other means only as have had the sanction of successful experience—let us, in our private intercourse with the people of our charge, be faithful in season and out of season—let us freely bear our testimony against prevailing error and practices, whether they are propagated or indulged either by the mistaken friends or open enemies of our LORD. In doing this, let us always remember that the "weapons of our warfare are not carnal, but spiritual :" if it be possible, as much as lieth in us, "let us live peaceably with all men."

I would, with great respect, ask our brethren of the laity, whether, in their more enlarged and unrestrained intercourse with others, they have not found that, on account of these disputes, and controversies, and measures, many reject the claims of religion ? Do they not believe that hereby much injury has been done to our common Christianity ? My friends, you then know how highly to appreciate the counsel and warnings which you may have received from your clergy, through means of which you have been kept from taking part in measures productive of such disastrous results. Let me ask, in their name, your continued and cordial support. Listen to none who would strive to lessen them in your esteem, because they have not thought proper themselves to run into these and such like extravagances, and have urged you to avoid them.

In our deliberations at this time, may we, the members of this Convention, have a single eye to the glory of GOD in all we do. May our efforts be blessed to the more firm establishment and extension of the Church of CHRIST, as well among those who are destitute as also in the hearts of those who are blessed with the knowledge of the Gospel of JESUS.

---

* The Rev. Mr. Cox and the Rev. Mr. Tatham were admitted to the order of Priests.

From the British Magazine.

MAKING THE RESPONSES.

SIR,—I have often seen it remarked by those who write either in defence or in eulogy of our Church, that one of the great beauties of our liturgy is, that the people are not only allowed, but required to take a vocal part in the public devotions. And yet it is surprising in how few churches this is done. For my own part, being bred up from childhood in a parish in which so full a body of voice rose throughout the church, that the voice of the clerk was barely distinguishable, and having always felt how cheerful a thing it was to attend divine worship in my parish church, I cannot describe the damp and chill it cast over me when I first attended divine worship in a church in which that practice was not observed. It appeared like being debarred of a rightful privilege, for I durst not venture to raise my voice amidst a general silence. I was, however, told by my tutor that it was my duty to conquer what he called a false shame, and give the Almighty the public honor which the Church ordained, whatever others might do. I accordingly did so, and have continued the practice of responding, in a voice more or less audible, wherever I was. Sometimes this led to unpleasant remarks ; but I remember particularly that, upon one occasion, on entering church in a strange place, not a voice was heard in the part of the church in which I took my seat ; but I had not been there ten minutes when there had arisen by degrees a general murmur all around me—all being willing to take their part, but none having resolution to make a beginning. Ever since I have been in orders, I have directed my attention to the subject, and have spoken to my congregations from time to time, sometimes at length, sometimes more incidentally, and always with some degree of success. But it is only in my present parish, and recently, that I have arrived at any thing like a complete accomplishment of my wishes. The plan I have adopted is the same pursued by the vicar of the parish to which I have alluded. Besides repeated addresses on the subject, I trained my Sunday school children to respond aloud. It is true that there are some harsh voices amongst them, and there are some who are occasionally too zealous ; but they supply a great desideratum, viz., a body of voice to support those who are too diffident to like to hear their own voices. Most persons, however, after a time, become indifferent upon that subject. But my great triumph has been getting my singers to join in a body, and in something of a chanting tone. It supplies a kind of rude music, it encourages others to raise their voices a pitch higher, and it adds a cheerfulness to our worship which makes us all feel that it is pleasanter than formerly to be in the house of GOD ; and the feeling that we are not alone in our approaches to the throne of grace makes our prayers and praises more hearty and more delightful. If any other of your correspondents have any questions to ask, or any objections to make, I shall be ready to reply.

I remain, Sir, yours, &c.,
J. B—— N.

THE VILLAGE CHURCH.

IN a certain town in this State there is a Presbyterian church in course of erection, which has an inscription in the front to this effect, "*The Village Church*, 1835." What a clamor should we daily hear about exclusiveness, and arrogant pretensions, and unchurching, if the simple old structure, which the piety of Churchmen reared in that same town, before the revolutionary war, had been so designated ! But it makes a great difference *whose* bull it is that gores the ox. And again one man may steal a horse, while another may not look over the hedge. "*The* Village Church," quotha. And what becomes then of the old Episcopal church, and all the other places in "the village," where prayer is wont to be made ? *Un*-churched ?

Missionary.

THE NEW YORK PROTESTANT EPISCOPAL PRESS,
DEPOSITORY, 28 ANN STREET.

Bibles, Prayer Books, Devotional and Miscellaneous Works published and for sale by the Press.

Bibles, 8vo. and royal 18mo. all bindings—Testaments, muslin—Prayer books, 4to. for the desk, 8vo. 12mo.* 18mo. (most common size,) 32mo. (pocket size,) all bindings—Devotional Sonnets, all bindings—New Psalms and Hymns, 8vo. 12mo. royal, 18mo. all bindings—Works of Bishop Ravenscroft, 2 vols 8vo. boards—Tracts—Communicant's Companion, (pocket edition,) all bindings—Life of Bishop Heber, 2 vols. 8vo.—Parish Library, vols. 1 to 13, boards and half calf—Bishop Sumner's Help to Domestic Instruction and Devotion ; Lectures on St. Matthew and St. Mark, boards and half calf ; Lectures on St. Luke, do.—Bishop Blomfield's Manual of Family Prayers, various bindings—Weller Tracts, vol. i. containing No. 1 to 5 ; vol. ii. containing No. 6 to 8—Sacra Privata, by Bishop Wilson, various bindings—McEllen Tracts ; 1. The McEllen Family ; 2. The Baptism ; 3. Family in Eternity ; 4. The Meeting of the Travellers ; all bound in one volume—History of a Pocket Prayer Book—A Farmer's Account of his Conversion—The Churchman, Subscription price per annum, $3 00 ; if paid in advance, 2 50.

* Adopted at the last General Convention as the standard book.

RELIGIOUS SOUVENIR FOR 1838.

VAN NOSTRAND & DWIGHT, No. 146 Nassau-street, beg leave to announce that they have made arrangements for the publication of the Religious Souvenir and Christian Keepsake for 1838, and they have the pleasure of stating that they have engaged the services of Mrs. L. H. Sigourney, as editor. Mrs. Sigourney's name will be sufficient warrant to the public, that the literary character of the work will be of the highest order, and the publishers pledge themselves that the typography and embellishments shall not be surpassed by any thing in this country.

A NEW BOOK

ENTITLED "*Protestant Jesuitism*, by a Protestant," in one volume, 12mo., just published, and for sale by the Protestant Episcopal Press, No. 28 Ann-street, New York.

BIBLES FOR THE DESK.

A LARGE and splendid assortment of 4to Bibles of the most approved Editions for the reading desk, in all their variety of bindings, kept constantly on hand, and for sale by the Protestant Episcopal Press, No. 28 Ann-street.

PROTESTANT EPISCOPAL PRESS, PRINT.